

M. Ashraf Ali Thanvi

FURU-UL IMAN

(The Branches of Iman)

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(Urdu : Farough-ul Iman)

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INTRODUCTION

بِسمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ط

الحمد لله الذى ضرب الله مثلًا كلمةً طيّبة كشجرة طيّبة اصلها ثابت و فرعها فى السماء تؤتى اكلها كل حينٍ باذن ربها ويضرب الله الامثال للناس لعلهم يتذكرون ـ والصلوٰة والسلام علٰى رسولهٖ وخليلهٖ وحبيبهٖ محمد الذى جعل الايمان بضعا وسبعين شعبة فافضلها قول لا اله الا الله وادناها اماطة الاذٰى عن الطريق والحياء شعبة من الايمان متفق عليه ورحمة الله وبركاته علٰى عباده العلماء الصالحين الذين استنبطوا هٰذه الشعب من الكتاب و السنة وعينواها لعامة الامة جعلنا الله تعالٰى من يقتحم هٰذه الشعاب ويدخل تلك الابواب ورزقنا عنده حسن مٰاب ويسرلنا فى يوم الحساب ـ

Know that from the above cited Ayat of Qur'an, a general inference is drawn that Iman has some *Usul* (basic principles) and some *(farough)* branches and in the above mentioned *Hadith* there number has also been fixed, some over seventy. In order to specify them and describe them in detail, they have been classified into three groups:-
(i) Inferior
(ii) Medium and
(iii) Superior,

so that research scholars (of *Islam*) *Ulema-e-Mustambiteen* and *Mustakhrijeen* could derive the remaining groups by their Allah given capability and tell the same to others. Ulema like *Muhadditheen* and *Muhaqiqueen* have assembled these all groups after having a deep thought in Qur'an and *Hadith*. They

have written many books on this topic. May Allah give them better reward.

For quite some time I wanted to write these all branches of Iman in easy urdu language for the information of Muslim brothers of this country so that they will come to know that the Iman, which they are claiming, has so many branches and will try to think that out of these, how many things they are not having, so that they can assess the inadequacy or perfection in their Iman and will also try to achieve those things which they find lacking in their Iman and will also feel ashamed of claiming to have perfect Iman unless they achieve all these things. Though one gets inferior degree of Iman by only believing in the basic principles of Deen but that Iman is as good as a lame, blind, deaf, dumb and disabled person is called a man, every one knows that, of what use is such a person.

Second intention in narrating these branches of Iman is to tell the non-Muslims that the teachings of *Islam* are complete and perfect and *Islam* recognises only that person as perfect who has all these qualities of Iman. On seeing these imperfect Muslims, non-Muslims should not think that the teachings of *Islam* are inadequate and useless, since the purpose of *Islam* is to tell (the truth) not to make somebody forcibly Muslim. This is our fault and not the fault of *Islam*.

Brothers: be ready to listen the branches of Iman, and keep your courage strong so that you get all these things in order to become a perfect Mumin.

There are seventy-seven branches of Iman, of which thirty are related to Qalb, seven are related to tongue and other forty are related to other parts of the body. We will discuss these three types in three chapters.

Chapter----I

Thirty branches of Iman are related to Qalb

1. To believe in Allah.
2. To believe that everything other than Allah is created and *Makhlooq*.
3. To believe in Angels.
4. To believe in all His books.
5. To believe in all His Prophets.
6. To believe in *Taqdeer* (predestination).
7. To believe in the day of judgment *(Al-Qiyamah)*.
8. To believe in *Jannat.*
9. To believe in *Jahannam.*
10. To love Allah.
11. To love somebody because of Allah and to hate somebody because of Allah.
12. To love Prophet Muhammad *(Salallahu Alaihi Wasallam).*
13. *Ikhlas* (Sincerity)
14. *Toaba* (Repentance)
15. *Khouf* (Fear)
16. *Rija* (Hope)
17. *Haya* (Modesty)
18. *Shukr* (Gratitude, Thanks giving)
19. To fulfilll the promise.
20. *Sabr* (Patience)
21. *Tawadhu* (Humility)
22. Kindness to mankind.
23. To be happy with *(Qadha-Ilahi)* predestination.
24. To make *Tawakkul* (Trust in Allah).
25. To leave *Ujub* (self-conceit, vanity)
26. To leave *Keena* (hatred).
27. To leave *Hassad* (Jealousy).

28. To leave Anger.
29. To leave evil-wishing
30. To leave love of the world.

Now we will mention the excellence *(Fadeelat)* and some description of each of the above mentioned things in brief in different sections.

Section--I

Rasulullah *(Salallahu Alaihi Wasallam)* said,

> *"Iman means to believe in Allah, His all angels,His all Prophets, His all books, the day of judgment (Aakhirch), and Taqdeer (predestination) and that all virtues and evils (are under His divine power).*
>
> ***(Bukhari and Muslim)***

To believe also in *Jannat* , *Jahannum* and revival after death have been, mentioned in a *Hadith* narrated in *Muslim-Shareef* (A famous book of *Ahadith*), in addition to the above things.

In another *Hadith* quoted in *Tirmizi* (Another famous book of *Ahadith*) it is narrated that:

> *None can become a Mumin (one who has Iman) until he believes in Taqdeer in such a way that he believes without slightest doubt that whatever has to come, can never be avoided and whatever has not happened, would have never happened.*

For having faith (Iman) in Allah, it is necessary to believe in His essence, His attributes and in His oneness i.e., to believe that He is one and only one.

Admonition No.1

It should be known that as Allah Ta'ala is unique and unparalleled in His essence, so is He unparalleled and unique in His attributes. Therefore, it is very dangerous to talk about His attributes by using imagination and specify their different states and causations. In this regard the *Aqaids* (beliefs) of majority of common Muslims are safe as they believe in the *Sifaat* (attributes) of Allah Ta'ala in general and do not bother to go in their finer details. Suhaba-*Al-Kiram* and *Salf-i-Saaliheen* also used to believe in the same way. Later on, when innovators *[(Ahle-Bid'at)* those who incorporated new things in *Islam*, which were not in *Islam*] increased in number, Scholastic philosophy *(Ilm-e-Kalam)* came into being. At this stage people talked more about the attributes of Allah which in turn led to carelessness in the law suits and other Ahkaam of *Shari'ah*.

For instance, Allah Ta'ala says in Qur'an:

اَلرَّحمٰنُ علَى العرشِ استَوىٰ

"The most Gracious is firmly established on the throne."

Now to try to make inquiries about the word "Istawa", what is meant by it? and what are its different interpretations? Is really a job of great courage when one does not know the reality of one's own attributes, how can he know the attributes of the Creator (of all worlds).

One should, simply believe that whatever has been said [by Allah and His messenger, Rasulullah *(Salallahu Alaihi Wasallam)]* is the absolute reality and that His *"Istawa"* will be like His essence, His existence (As His existence, essence is unique and unparalleled and impossible to appreciate in this world, as is His essence unique, so is His *"Istawa"* also unique, unparalleled and

impossible to appreciate as it is). What is the need to make inquiries about it when it is neither our entrusted duty nor will we be asked about it. Of course, one should certainly believe that His *"Istawa"* will not be like our *"Istawa"*, as Allah Ta'ala says:

لَيْسَ كمثله شئ

"There is nothing whatever like Him"

Now Question remains that how is this *"Istawa"*, one should not argue about it. It should be left to Allah.

Similarly, In a *Hadith* it is narrated:

ينزل ربنا تبارك وتعالى كل ليلة الى السمّاء الدنيا

"Our cherisher (Allah Ta'ala) descends towards the sky, which is immediately above the world, every night.

Now one will start thinking what is meant by this descent *(Nazool)* (as Allah Ta'ala is everywhere)' how does it take place? The purpose of Rasulullah *(Salallahu Alaihi Wasallam)* in informing the Ummat about this is first to make the people to get engaged in thikr and Ibadaat of Allah Ta'ala with eagerness, fervour and presence of mind during this time. One should try to do the same during this time (in which Allah Ta'ala makes a descent towards the Asman-e-Duniya), otherwise one will waste his whole life and will never be able to know the reality of these things.

نیست کس را از حقیقت آگہی

جملہ می میرند با دست تہی

No one knows this reality.
Everyone is dying without knowing it.

Allah Ta'ala says:

فاما الذين فى قلوبهم زيغ فيتبعون ما تشابه منه

ابتغاء الفتنة وابتغاء تانيله

"But those in whose hearts is perversity follow the part thereof that is not entirely clear, seeking discord and searching for its interpretation".

(3:7)

Admonition No.2

Two meanings of oneness of Allah or monotheism *(Tawheed)* have been proved from the legislator of law of *Shari'ah* i.e., Rasulullah *(Salallahu Alaihi Wasallam)*

لا معبود الّا الله

1. No one is worth worshipping except Allah.

لا مقصود الّا الله

2. No one is the purpose (of worship) except Allah. First meaning is quite clear.

Allah Ta'ala says in Qur'an:

يٰصحبى السجن ء ارباب متفرقون خيرام الله الواحد القهار

"O my companions of the prison! (I ask you): Are many lords differing among themselves better, or Allah, the One, Supreme and Irresistible?

(12:39)

ما تعبدون من دونه الا اسماء سمّيتموها انتم وابائكم ما انزل الله بها من سلطان ان الحكم الّا لله امر ان لا تعبدوا الّا اياه ذالك الدين القيم ولكن اكثر الناس لا يعلمون.

"What ever ye worship apart from Him is nothing but names which ye have named—ye and your fathers—for which Allah hath sent down No authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but Most men understand not..

(12:40)

Allah Ta'ala says:

وما امروا الّا ليعبدو الله
مخلصين له الدين حنفاء

"And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight."

(98:5)

Holy Qur'an is full of such verses and this is the *Tawheed*, by its deficiency or loss one becomes *Kafir* or *Mushrik* (polytheist) and has to stay in hell forever. This is never forgiven.

Allah Ta'ala says:

ان الله لا يغفر ان يشرك به ويغفر ما دون ذٰلك لمن يشاء

"Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, hath strayed far, far away (from the right)."

(4:116)

The proof of the second meaning is like this that Rasulullah *(Salallahu Alaihi Wasallam)* described hypocrisy *(Riya)* as *Shirk-e-Asghar* (Infidelity of smaller degree). It is obvious that in hypocrisy things other than Allah are not being worshipped but they are the purpose of the worship.

(For example a person is not offering *Salaat* regularly but when he sees somebody else, he starts offering *Salaat* just to impress him that he is regularly offering *Salaat*. This is hypocrisy-In this situation though he worships Allah in *Salaat* but his intention is not to please Allah but somebody else). When anything else other than Allah is made the purpose of worship, it is called *Shirk*, then Tawheed which is the opposite of *Shirk*, will mean that the worship should be done solely for the sake of Allah (only to please Allah) and there should not be slightest intention to please anybody else by one's worship. This is the meaning of

لا مقصود الا اللہ کے۔

"No one is the purpose of worship except Allah".

Now we quote that *Hadith* in which Hypocrisy has been labelled as *Shirk.*

It is narrated from Mehmood-Bin-Lubaid (RA) that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Most dangerous thing, of which I am afraid about you, is Shirk-e-Asghar (smaller degree of Infidelity or polytheism). People asked as to what was Shirk-e-Asghar.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Hypocrisy (Riya) is the Shirk-e-Asghar."

(It has been narrated by Ahmad).

There are so many other *Ahadith* in this regard, quoted in *Tafseer Mazhari* at the end of commentry of *Sura-Kahaf.* We are not quoting them here.

Ikhlas (Sincerity) is lost if this second meaning of Tawheed (لاموجود الا اللہ) is not achieved, on the basis of which (i.e., not having *Ikhlas*) one will deserve punishment but will not stay in Hell eternally.

In nutshell, we can say that Tawheed means that we should not only worship Allah but the purpose of our worship should also be only to please Allah . If we have the first thing and not the second, we are liable to be punished in Aakhirah.

UNITY OR ONENESS OF EXISTENCE OF ALLAH [WAHDAT-UL-WUJUD]

In this terminology of sofi sect, there is third meaning of Tawheed as well.

لاموجود الّا اللہ

"No one is existing except Allah."

This is called unity of existence *(Wahdat-ul-Wujud).* To prove this meaning from Qur'an and *Hadith* is useless and wastage of time. It is sufficient to describe this in such a way that it does not contradict Qur'an and *Hadith.* This has become a problem these days. Since the issue is very delicate and the basis of its proof is only on *Zoaq* (spiritual taste) and *Kashf* (divine manifestation), so it is very difficult to get the proper words to express this thing and secondly whatever little or more interpretation is possible, it needs spiritual taste or *Zoaq,* congeniality with divine manifestation or *Kashf* and great depth in religious knowledge so that one can understand it.

These days one gets extremely pained to see the most of the so called claimants of Wahdat-ul-Wujud of today, They have neither knowledge nor the spiritual fervour. Their job is just vainful talk of pseudomystics without bothering to understand that these heretic and atheistic words which they are talking about will deprive one of his Iman. Neither they understand that other people who will follow them blindly will also start claiming the same, and will lose their Imaan, whatever, little they will be having, they will stop offering *Salaat* and observing fasts, thinking that they have become god, then what for *Salaat* and Saum-Allah forbid.

Unity of existence of Allah (Wahdat-ul-Wujud) never meant this, in fact it is a state understood by only those who experience it. It should neither be uttered purposely by tongue nor can other people understand it.

When this ecstasy dominates a person, his condition states:

Accommodated as you are in my eyes
Wherever I see, there only you and you.

Sometimes this state remains permanent and sometimes it vanishes, Insha Allah at some other time, we will discuss this issue in some detail,. here I stop with this sincere advice that for Allah's sake have mercy at your own life and at the Ummat-e-Muslima and do not indulge in excessive exaggerations about this issue.

To be very safe one should not believe it with certainty even after Kashf because there always remains a chance to err so far as the Kashf is concerned. One should remain busy with that thing which is needed and that is servitude. One should forget all talks with no substance.

Go on working
Forget talking!

Deeds not strength matters in mystic way
Strength does not come without deeds!

TYPES OF SHIRK
(Infidelity-Polytheism)

Shirk is of two types:

1. *Shirk-fil-Aqueeda* (*Shirk* as regards beliefs)
2. *Shirk-fil-Amal* (*Shirk* as regards deeds)

Shirk-fil-Aqueeda (*Shirk* in beliefs):- To think that anything other than Allah deserves worship. This is the *Shirk*.

AllahTa'ala says about it in the Qur'an.

إِنَّ اللهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَن يَّشَآءُ.

Allah forgiveth not (the sin of joining other gods with Him;) but He forgiveth whom He pleaseth other sins than this.
(4:86)

Shirk-fil-Amal (Shirk in deeds):- To deal with other things in the same way as one should deal with Allah. Most of the people particularly women are involved in this kind of *Shirk*. For example to take oath on the name of anything else other than Allah, to acknowledge the favour *(Minnat)* of somebody else other than Allah, to think that something is effective by itself (i.e., the effect produced by this thing is its own), to prostrate or to make sajda infront of somebody in his honour *(Sajda-Ta'zema)*, to make circumabulation *(Tawwaf)* around anything or some grave thinking that this will cause him to be near (and dear) to the person who is buried in that grave, to tell somebody that Allah is above and below are you. There are thousands of such examples. They are grave sins. It is obligatory for every Muslim to see an end to all these things in his home.

Allah Ta'ala says in the Qur'an:

يَا أَيُّهَا الَّذِيْنَ آمَنُوْا قُوْا أَنْفُسَكُمْ وَ أَهْلِيْكُمْ نَارًا.

"O those who believe protect yourself and your family from fire (of Hell)".

TO LABEL ANGELS AS MALES OR FEMALES: Since Qur'an and *Hadith* has not specified any sex for Angels, whether they are male or female, so one should neither condsider them as

males nor as females and leave it to the knowledge of Allah. The same thing is meant by following statement of scholastic scholars *(Ahle-Kalam)*

لا يو صفون بذ كو رة ولا انوثة فافهم.

"They are not attributed with male or female characteristics- Thus understand".

NOT TO FIX THE NUMBER OF PROPHETS AND BOOKS: Since the exact number of Prophets is not proved by any argument (from Qur'an and *Hadith*), therefore, a Muslim should not believe in a fixed number, may be number is fixed up, may be less or more. Same way you should not fix up the number of divine books (which have been revealed by Allah to His Prophets), their number is also not definitely mentioned.

N.B. :-In believing in Aakhirah, following things are automatically included in this belief:

I. To believe in rewards and punishments in grave.
II. To believe in resurrection and resuscitation.
III. To believe in *Pul-i-Sirat*, a narrow bridge over the Hell providing the only way to Jannat.
IV. To believe in *Haudh-Al-Kauthar*.
V. To believe in weighing of deeds and all other such things mentioned in Qur'an and *Ahadith* about *Qiyamah*

ASCERTAINMENT ABOUT TAQDEER

The fact that the man definitely has some authority, power or option is unquestionable. It is because of this that the man feels very sorry, naturally or by constraint, on doing some odd job, otherwise his heart does not feel satisfied. A person having a tremor (a physical ailment) does not feel sorry or ashamed on his tremors,

and does not apologise to others for his tremors, from this it is very much clear that the existence of authority or option (of man) is self evident truth but at the same time it is also clear that this attribute of his authority is created *(Makhlooq)* and every chain of all created things reaches to their Creator. Therefore, the authority of man will be compulsorily in the authority of some other thing and thus proves the state of powerlessness or helplessness or authoritylessness. So a man is neither completely helpless nor is he completely empowered or authorised having free will.

This is the summary of the issue of Taqdeer. There is no difficulty in understanding this much and we have also been ordered to know this much only about Taqdeer. More details than this were neither understandable for us nor have we been ordained to understand them. On the contrary we have been forbidden to make inquiries about the more details of this issue of Taqdeer, because great deal of knowledge both bookish as well as inspired including the fervour of divine manifestations or Kashf, is needed to understand this issue. Even after having these things, we still remain doubtful many a times. The answer to the questions which usually arise in the minds of people about this issue are given in a booklet named Jaza-ul-Amal at its end. They should be seen.

Section--II

Shaikhain have narrated from Hadhrat Anas (RA) that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Three things are such, which if found in somebody, he will taste the sweetness of Iman viz:
Allah and His Messenger are dearest to him.
He loves anybody for the sake of Allah and he hates anybody for the sake of Allah.

And Abu Dawood and Tirmizi narrated that to love for Allah and to hate for Allah is from Iman.

LOVE WITH ALLAH AND HIS MESSENGER MORE THAN EVERY OTHER THING.

Perhaps someone may get surprised as to how is it possible to have the love of Allah and His Rasul *(Salallahu Alaihi Wasallam)* more than every other thing and even if it is possible then only three four persons in the world must be having it, which in turn means that whole world is without Imaan. Research scholars (of *Islam*) have answered this question differently, but I say that this wealth (of this grade of Iman) is in the possession of every muslim, even those having lowest grade of Iman. Test for it is that if the son or wife etc.,of a person [a person usually loves most (apparently) his son, wife etc.,] abuses Allah or His Messenger *(Salallahu Alaihi Wasallam)* in his presence, he will never tolerate it and will try to take revenge from them with whatever means available to him. If this person was not having love with Allah and His Messenger *(Salallahu Alaihi Wasallam)* of such grade then from where was this effervescence generated and how that love of his beloved (son, wife etc) got weakened or subdued. Thus it became clear that love of Allah and His Messenger *(Salallahu Alaihi Wasallam)* of such grade is found in every muslim. Thanks to Almighty Allah for the same.

Then question remains that why does disobedience of Allah then take place. Its reason is that this love of Allah is settled at the core of heart and it does not remain always present in mind (goes out of mind though being present in heart). When some stimulus comes, its light *(Nur)* spreads from top to toe. After the stumulus is gone it again remains hidden inside.

LOVE SHOULD BE ONLY FOR ALLAH

Love for Allah means that there should be no worldly motive or interest and according to *Ahle-Zoaq* there should not even be the motive of reward *(Thawab)* . Don't be surprised at this as well. You can understand it through routine dealings, you take a gift to your teacher or your Shaikh, that time your aim is neither any worldly thing nor any reward but just to please these people. According to me love for Allah with this meaning is existing (in people) in plenty, there is nothing surprising in it.

REVERENCE AND OBEDIENCE OF RASULULLAH(SALALLAHU ALAIHI WASALLAM)

Love of Rasulullah *(Salallahu Alaihi Wasallam)* also includes following things viz.,

1. To believe in the reverence of Rasulullah (Salallahu Alaihi Wasallam).
2. To send *Durood Sharief* to Rasulullah *(Salallahu Alaihi Wasallam).*
3. To follow path of Rasulullah *(Salallahu Alaihi Wasallam).*

Allah Ta'ala says:

يا ايها الذين ا منو الاتر فعوا اصواتكم فوق صوت النبى ولا تجهروا له

بالقول. الخ.

"O' ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk".

(49:2)

In this there is a lesson for reverence. Research scholars said that the same respect is to be given to the sayings of Rasulullah *(Salallahu Alaihi Wasallam)* called *Hadith* i.e., when *Hadith* are being narrated one should keep his voice low.

Allah Ta'ala says:

انّ الله و ملٰئكته يصلون على النبى يا ايها الذين ا منو اصلو عليه و سلمو تسليما.

"And Allah Ta'ala sends blessings on the Prophet! Oh ye that believe! Send ye blessings on him and salute with respect".

(33:56)

And Allah Ta'ala says:

ما اٰتكم الرسول فخذوه و ما نهٰكم عنه فا نتهوا.

"Whatever (Allah's) Messenger gives you, take that and whatever he forbids you, leave that."

(59:7)

In this Ayat there is commandment for the obedience of Rasulullah *(Salallahu Alaihi Wasallam)*. Further Rasulullah *(Salallahu Alaihi Wasallam)* said in a *Hadith*:

"Never can any of you attain perfect Iman until your passions become obedient to my order."

(Narrated by Asfahani in Targeeb and Tarheeb)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Hold on firmly to my path and the path of Khulfai-

Raashideen with your teeth and keep your self away from every innovation (Bid'at) and every innovation is misleading"

(Tirmizi)

IKHLAS
(Sincerity in worship)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Three things are such that muslim's heart never hesitates in accepting them viz.,
1. Making of the deeds pure, unadulterated.
2. Obedience of the rulers.
3. Clinging to organisation (of muslims i.e., Jama'at)

(Ahmad)

TO LEAVE (RIYA) HYPOCRISY AND NIFAQ

Ibn Majah has narrated from Hadhrat Shadad-bin-Oas that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"The thing which I fear most about my Ummat is to consider partner to Allah".

Remember that I don't say that they will worship either sun or moon or some idol but they will be doing some (good) deeds for the sake of *Ghair-Ullah* (Some other than Allah) and for hidden lusts of Nafs." In this *Hadith* the *Tafseer* of *Shirk* has been done by the word Hypocrisy *(Riya)*.

N.B: The fact that hypocrisy is *Shirk* has been described in the section on Tawheed. It should be seen there. Nifaq means to express *Islam* by tongue when Kufr is hidden in the heart.

KINDS OF NIFAQ

Nifaq is of two kinds:

Nifaq as regards the belief (Nifaq-i-Aetiqadi). Its definition has been mentioned above (To express *Islam* by tongue when the Kufr is hidden in heart).

It is about this kind of Nifaq that following threat *(Va-eed)* has come.

ان المنا فقين فى الدرك الا سفل من النار .

"Indeed the Munafiq (Hypocrite) will be in the lowest depths of fire (of Hell)."

(4:145)

Second kind of Nifaq:

Nifaq-e-Amali: It means that the beliefs are correct like that of a (true) muslim but some deeds are performed which resemble the deeds of hypocrite (Munafiqs). As is narrated in *Hadith* from Hadhrat Abdullah bin Umru (RA) that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"There are four qualities, the person in whom all the four will be found is a complete munafiq and in whom one of these qualities will be found, this will be his one quality of Nifaq until he leaves that quality."

These four qualities are:

1. *When something is entrusted to him he breaches the trust.*
2. *Whenever he talks, tells a lie.*
3. *Whenever he makes a promise, he does not fulfill it.*

4. *Whenever he quarrels, he starts using foul language and abuses.*

(Bukhari & Muslim)

In this *Hadith*, Nifaq means this second kind of *Nifaq-e-Amali* is meant. As, when some person from a noble and honorable family does the uncivilised deeds (much) below his dignity and status) he is called a scavenger i.e., he does the deeds like those of a scavenger.

TO LEAVE THE DEEDS DUE TO THE FEAR OF RIYA (HYPOCRISY)

The catastrophies of *Riya* are great.One should exert much to save one's self from these calamities. But this should be remembered that this is also one of the ways of shaitan kidnapping and making one to leave the good deeds *(Aamal-e-Saliha)* by putting an apprehension *(waswasa)* in his mind that he should not do a (particular) deed otherwise he will commit the (sin of) *Riya.* At this time one should reply the shaitan (while taking the note of this apprehension which shaitan has put in his mind) that the *Riya* takes place only when our aim is to show our deeds to *Makhlooq* so that they become pleased and when we enjoy this idea (that people are seeing our good deeds and they are becoming pleased with us). On the contrary, our condition is such that we consider this thing bad and want to get rid of it (whether it goes or not), then how is it *Riya.* After saying this one should engage oneself with good deeds *(Aamal-e-Saliha),* one should not care even least about these apprehensions and evil suggestions (of shaitan). You will experience these apprehensions few times but then shaitan will get tired and will run away shamefully.

Hadhrat *Peer-wa-Murshid, Qibla wa Ka'ba* of devoted *Maulana Alhaj Alhaafiz Imdad-Ullah* used to say:

"Riya does not remain always Riya, firstly it is Riya, then

it becomes a habit, and from habit it becomes Ibaadat and Ikhlas."

It means that we should not bother about the Riya which gets committed without any purpose and should not leave the Aamal-e-Saliha because of this.

TOABA
(REPENTANCE)

Allah Ta'ala says:

وتوبوا الى ا لله جميعًا ايها المومنون .

"And have recourse towards Allah, all, Oh ye believers so that you may get prosperity."

Many Ahaadith have been narrated regarding this topic.

Method of Repentance

One saint has defined repentance in very concise words:

"Development of burning sensation in heart on committing a sin."

The saying of Hadhrat Ibn-Masood (RA)

الندم توبة.

"To regret (by heart) is the (Toaba) repentance" supports the above mentioned definition.

There are so many Aadaab (etiquettes or rules) of *Toaba.*

Briefly understand that when a fault is committed about some great man, then how one apologises to him, folding hands dropping cap on his feet, using all sorts of words of praise and making a weeping facial pose i.e., one apologises with different methods. Similarly, when one is apologising in front of Allah, then at least one should do the same things, such, a *Toaba,* as per the promise of Allah, is definitely accepted by Allah.

KHOAF
(FEAR)

Asfahani has narrated in *Targeeb* from *Hadhrat* Ma'az (RA) that:

" The heart of a Mumin (believer) does not remain fearless (of Allah) and his fear does not get tranquility by any means."

The method of developing fear (Khoaf)

Its method is that one should always think that Allah Ta'ala is always knowing his every word or deed (external as well as internal) and He will call me to account.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The excellence of a bondsman (of Allah) regarding his Iman is that he should believe firmly that Allah is with him wherever he is."

(Bahiqi,Tabrani)

RIJA
(HOPE)

Allah Ta'ala says:

انه لايياس من رَوح الله الّا القوم الكٰفرون.

"Truly no one despairs of Allah's soothing Mercy except those who have no faith."

(12:87)

From this it is understood that to keep hope is the part of Iman.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"To have good impression (Husn-e-zun) about Allah is from Husne-Ibadaat."

(Abu-Dawood, Tirmizi)

Nice method of keeping Husn-e-Zoan (goods impression) about Allah:- You should remember that method of keeping *Husne-Zoan* (good impression) and hope is to be His obedient fully. It is natural phenomenon that all hopes remain pinned on him, the one who is being followed and by whose disobedience one usually feels fear in heart and becomes a little hopeless. To keep hope after *Toaba* means that one should believe firmly, after keeping in view His vast mercy, that my plea will definitely accepted.

It seems that the legislator of *Shari'ah,* Rasulullah *(Salallahu Alaihi Wasallam)* meant two things by *'Rija''* (hope)

1. Reformation of deeds.
2. Repentance.

These days majority of people while remaining busy in sins and delaying Toabas put forw ard the sam e excuse of *Husne-Zoan* and *Rija* (good opinion about Allah and good hope). These people have done completely opposite to the purpose of Rasulullah *(Salallahu Alaihi Wasallam)*. May Allah give them proper sense. On the contrary, one should feel more humility and shame keeping in view the vastness of Mercy of Allah Ta'ala, Allahu Akbar.

ادھر سے ایسے گناہ پیہم

اُدھر سے وہ دمبدم عنایت

"From here are sins constant"
"From there is kindness constant"

When the shame or humility will become dominant, one will never dare for disobedience.

MODESTY
(HAYA)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Modesty is a branch of Iman."

(Bukhari & Muslim)

Method of achieving Modesty (Haya)

Haya is a wonderful thing. If there is *Haya* from creatures *(Makhlooq)* no such deed will be there which is not liked by the creatures *(Makhlooq)* and if there is *Haya* from Creator *(Khaliq)* then one will keep one's self away from such deeds which are not liked by the Creator. To have *Haya* of the *Makhlooq* is a natural phenomenon but one has to know the method of achieving *Haya* of the Creator. Method of achieving the *Haya* is as follows: One should fix up a time of loneliness *(Khalwat)* while sitting in the solitude,

one should start remembering one's disobediences and the bounties of Allah, In a few days the state of *Haya* will develop in the heart automatically and one will achieve a great field.

GRATITUDE
(SHUKR)

Shukr is of two kinds:

1. To be grateful of the Creator (Allah) who is the true benefactor. Allah Ta,ala says:

واشكر ولى ولا تكفرون.

"Be grateful to Me and reject not faith."

2. Second kind of *Shukr* is to be grateful to the creatures *(Makhlooq)* who are the medium or intermediary of divine blessings.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

من لم يشكر الناس لم يشكر الله.

"One who is not grateful to people is not grateful to Allah."

Abu Dawood has narrated a *Hadith* that the person who has got a thing should pay in return, if he cannot pay in return, then he should at least praise the person who has given him that thing. Thus, one who says some praiseworthy words, he has shown the gratefulness and who has hid the praise (for that person) he has shown ungratefulness.

REALITY OF GRATEFULNESS IS TO APPRECIATE THE TRUE VALUE OF BLESSINGS (NI'MAT)

The reality of the gratitude is to appreciate the true value of the blessings. When one will honour the blessings, he will also honour the benefactor (one who gives the blessings) and will also honour the medium through which that blessing has reached him, that medium will also get honour and appreciation. In this way gratitude of the both Creator and the creatures will be paid.

Now understand that the thing whose great value is present in somebody's heart, that thing is loved and respected by him as well. Heart also feels compulsion to accept his word. Therefore the utmost gratefulness of the Creator (Allah) will be as follows:

1. Heart should be full of His honour and reverence.

2. His praises should be always on tongue. The different parts of the body should try to follow His commandments fully. *(Amal-i-Saliha)*

This is the secret of this meaning of *Shukr* that it should be accomplished with heart, tongue and other parts of body.

Second thing which should be necessarily understood here is that when gratefulness of the medium has been supposed to be necessary, from this it should be understood the rights of teacher and *Shaikh* (Spiritual teacher). These people (Spiritual teacher) became the medium or intermediary of true blessings of *Islam, Irfaan* and *Yaqeen*. As great the blessings will be so will be the right of the medium of that blessing.

From this can be understood that how great are the rights of teacher and *Shaikh*. Alas! these days both fields have become weak

so much so that no body recognises their value.

Now we are writing separately the rights of both briefly, of course, guidance is from Allah:-

RIGHTS OF TEACHER

1. One should go to him with clean clothes and after having cleaned the teeth with Miswaak.
2. Face him politely.
3. See him with a look of sanctity and honour.
4. Listen carefully whatever he says.
5. Try to remember what he says nicely.
6. Take it as one's own fault, If any thing is not understood well.
7. Do not quote somebody else's contrary statement in his presence .
8. If somebody is saying bad about the teacher, try to defend him as much as possible, otherwise get up from there and leave that place.
9. On reaching near his audience say *Salam* to all those present and then say *Salam* to the teacher in particular but if he is busy in speech etc, do not say *Salam* that time.
10. Neither laugh nor talk more in his presence.
11. Do not look here and there.
12. Remain attentive towards him only.
13. Tolerate his rude behaviour.
14. Do not leave going to him because of his harsh tongue and do not lose faith in his excellence but try to interpret nicely his words and deeds.
15. Do not read when teacher is busy, hungry, thirsty, sleeping or is not having presence of mind or is having some other problem.

16. Take care of his rights in his absence as well.
17. Occasionally please him with gifts and by writing letters to him.

There are other so many rights, but for intelligent people, these are enough, he can understand other rights from these.

RIGHTS OF SHAIKH (SPIRITUAL TEACHER)

Also those rights which have been described for the teacher are the rights of the *Shaikh* as well. Some more are written here:

1. Believe that my purpose will be served through this *Shaikh* only and if I incline towards some other side then, that will deprive me of the blessings and favours of *Murshid* (Spiritual teacher).
2. Be obedient of the *Shaikh* in all respects and serve him with vigour and wealth because without the love of the *Shaikh,* nothing happens and this is the sign of the love.
3. Whatever *Murshid* says, obey that immediately, and do not follow any of his deeds without his permission because some times he is doing his job as per his status and level and the same may be dangerous for the student *(Mureed)*.
4. Whatever *Durood* and *Wazifah* is advised by the *Murshid,* that should be read only and leave the rest whether they have been started on the somebody else's advice or one had started himself.
5. Be fully attentive towards him in his presence so much so that one should not get engaged in any thing other than Fardh and Sunnat, without his permission.
6. Try one's best not to stand at such a place where one's shadow will fall on the shadow of the *Murshid* or his clothes.
7. Do not place your feet on his *Musalla.*
8. Do not perform *Wadhu* on that place where he performs *Wadhu.*

9. Do not use his utensils.
10. Neither take meals nor drink water nor perform *Wadhu* in his presence, of course after permission there is no problem.
11. Do not talk to any one else in his presence and do not pay attention to any other side.
12. Do not spread your feet towards him.
13. Do not spit towards him.
14. Do not object whatever he says since whatever he says or does, it is in the light of the divine manifestation and if one does not understand anything, then remember the incident of the *Hadhrat* Musa (AS) and *Hadhrat* Khadhir (AS).
15. Do not expect any miracle from him.
16. If any doubt arises in heart, tell him immediately and if that doubt does not get solved, attribute it to your own defective thinking and if the *Murshid* does not give any reply then think that you are not worth it.
17. Tell him whatever you see in the dream and also tell him its interpretation if any, you have understood about it.
18. Do not part from the *Murshid* unnecessarily or without his permission.
19. Do not raise your voice over his voice and do not talk to him in a loud voice. Talk to him briefly and remain attentive towards his answer.
20. Do not reject his statements even if the student is apparantly ugent but should believe that the error of the *Shaikh* is better than student's correction.
21. Whatever will be the state of the student *(Mureed)*, good or bad, should be told to *Murshid* only as, he is the spiritual doctor. He will correct that after getting the information. Do not think that *Murshid* is having *Kashf (*hence I need not inform him about my condition).
22. Do not engage yourself in any *Wazifah* in his presence. It is very much necessary to read something, read it in such a

way that he is not seeing you.

23. Whatever favours or blessings are obtained, think that it is due to him even if it is seen in the dream or meditation that it has reached from some other *Buzarg,* thinking that it is some form of Lateefa of that *Buzarg* which has got manifested in the form of this other *Buzarg.*

(Kazae Fi Irshadi—Rehmani)

قال العارف الرومیؒ

Arif Rumi said:

چوں گزیدی پیر من تسلیم شو
ہمچو موسےٰ زیر حکم خضر رو
صبر کن در کار خضر اے بے نفاق
تا نگوید خضر روہذا فراق

when you have selected some spiritual teacher, hand yourself to him. Be under him same way as Musa (AS) under Khadhir (AS). Be patient with Khadhir (AS) who is without hypocrisy, so that he may not tell you, go away.

Another Arif *Hadhrat* Ataar (RA) said:

قال العطارؒ

گر ہوائے ایں سفر داری دلا
دامن رہبر بگیر و پس بیا
در ارادت باش صادق اے فرید
تا بیابی گنج عرفاں را کلید
دامن رہبر بگیر اے راہ جو

هر چہ داری کن نثار راہِ او　عمر بگذشت و نشد آگاہ عشق　طوطیاے دیدہ کن از خاک باش

گر ردی صد سال در راہِ طلب　پیر خود را حاکم مطلق شناس　آنچہ می گوید سخن تو گوش باش

رہبر نبود چہ حاصل زاں تعب　تا براہ فقر گردی حق شناس　تا نگوید او بگو خاموش باش

بے رفیقے ہر کہ شد در راہِ عشق　ہر چہ فرماید مطیع امر باش

WARNING

These are the Adaab of an accomplished *(Kamil) Shaikh*. Now we will write some of the signs by which you can recognise him and the student of the reformation *(Islah)* may not get misled:-

1. He (the *Shaikh*) should be more famous (and more honourable) in the eyes of top *Ulemas* and *Faqirs* than in the eyes of the common people.
2. In his company one should get inclined more towards Allah and mundane thoughts and passions should be seen decreasing.
3. His conversation should resemble the conversation of the former *Buzargs.*
4. He should have got permission for reformation of people *(Islah-i-Khalq)* from some *Kamil Shaikh.*
5. He should be pious *(Mutaqi)* and should not be insistant on any such deed which is against the *Shari'ah.* If any such deed happens occasionally, that is not against the *Kamaal.* If any word or deed from him is such that is apparently against the *Shari'ah,* there should be some suitable explanation for that.

If you find somebody of these qualities, take it as a blessing and remain as his slave from the core of your heart otherwise (if he is not having such qualities) leave him particularly if he is doing anything against Qur'an and *Hadith*, never adopt his company as his companv will ruin your Din and Iman.

Arif Rumi said:　قال العارف الرومیؒ

اے بسا ابلیس آدم روئے ہست

پس بہر دستی نباید داد دست

کار شیطان می کند نامش ولی

گر ولی این است لعنت بر ولی

Many a Shaitaan are having human faces, so do not give your hand in everbody's hand. If some body is doing the deeds of the Shaitaan and he is called a Wali, then curse should be on such a Wali.

Arif Sheerazi Said:　قال العارف الشیرازیؒ

نخست موعظت پیر این طریق این است

کہ از مصاحب نا جنس احتراز کنید

N.B: Same way the other things which are included in *Shukr* are: To do justice with *Ahle-Haqooq,* i.e., parents, children, uncle, husband, wife, neighbour, common muslim, common man, animals etc. On this topic the book **"Haqiqat-ul-Islam"** written by Qazi Sannaullah Panipati should be read.

WAFA

(Faithfulness, loyalty, constancy)

Allah Ta'ala says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَوْفُوْا بِالْعُقُوْدِ. (٥:١)

"Oh, believers fulfill your promises." *(5:1)*

Allah Ta'ala further says:

وَ اَوْ فُوْا بِعَهْدِاللّٰهِ اِذَا عَا هَد تُمْ.(١٦:٩١)

" Fulfill the promises of Allah when you make a promise."

(16:91)

And He says:

وَ اَوْ فُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ط.

" Fulfill the promise, verily, the promises will be asked."

(17:34)

i.e., In *Qiyamah* there will be this question that whether you fulfilled the promise or not? and it has been mentioned earlier in the *Hadith* that not to fulfill the promise is the sign of the *Nifaq* (hypocrisy).

Regret: Unfortunately in our time very few people fulfill their promises. They make disappoint others after making the promise and after giving the assurance. This needs high carefulness, one should make promise after thinking nicely and then should try to fulfill it in whatever possible way. Of course, if the promise is against the Sunnat, then to fulfill it is not permissible.

SABR
(PATIENCE)

Hadith states (narrated by *Hadhrat* Ibne Masood (RA):

"Sabr is half of the Iman."

(Baihaqi)

Allah Ta'ala says:

اِنَّ اللّٰهَ مَعَ الصَّا بِرِيْنَ.(٢:١٥٣)

"Indeed, Allah is with those who patiently persevere".

(2:153)

TAWADHU
(HUMILITY)
(opposite of Takabbur)

One who thinks that every other person is better than him and behaves in humility, is said to have tawadhu.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who adopts humility for the sake of Allah, Allah elevates him to higher status. Thus such a person is smaller in his own eyes but is bigger in the eyes of the people and one who has Takabbur (pride), Allah Ta'ala disgraces him."

Thus he becomes smaller in the eyes of the people and bigger in his own eyes, till he becomes as disgraceful as a dog or a pig in the eyes of the people".

(Baihaqi)

Hadhrat Ibne Masood (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Neither will enter a person in Jahannum in whose heart will be Iman even as little as mustard seed, and nor will enter a person in Jannat in whose heart will be Takabbur as little as a mustard seed ", in some narrations, it is written as little as a speck or an atom *(Zarrah)*.

One person asked Rasulullah *(Salallahu Alaihi Wasallam)* that man's heart likes that he should have good clothes and good shoes, (are all these included in Takabbur).

Rasulullah *(Salallahu Alaihi Wasallam)* replied,

"Allah is graceful (Jameel) and loves the grace (Jamaal). Takabbur is to reject the right things (Haq) and to look down upon the people."

(Muslim)

That means, to have good disposition and cheerfulness in not *Takabbur.*

N.B.:- In humility *(Tawadhu)* to respect the elders is also included. Ahmad has narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who does not respect our elders and is not kind to our youngesters, is not included in our Ummat."

COMPASSION AND AFFECTION (Rehmat and Shafaqat)

Hadhrat Abu Hurairah (RA) narrated that he heard from Rasulullah *(Salallahu Alaihi Wasallam)* :

" The quality of kindness is not taken away from any one except from unfortunate one."

Hadhrat Abdullah Ibne Umar (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Rehman (ALLAH)_ shows kindness to those who show kindness. You be kind to those who are on earth, Master of skies (Allah) will be kind to you."

(Abu Dawood)

Nu'min bin Bashir narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" You will find the Muslims in sympathy, love and kindness like the parts of the body, if any part pains, the whole body becomes restless (and feels the pain)".

(Bukhari, Muslim)

Pleasure over divine decree, fate or predestination (Radha Bil Qadha)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The auspiciousness or good fortune (Sa-aadat) of man lies in asking Allah the virtues and remaining pleased (Raadhi) with the decrees of Allah and the misfortune (Shiqawat) of the man lies in abandoning the asking of virtues from Allah and in remaining unhappy over his decrees."

(Tirmizi)

N.B.:- For *Raadha bil Qaadha* it is not necessary that there should not be even a discomfort in the heart as this is a natural involuntary phenomenon, it cannot be controlled (being involuntary), but it means that the heart should like it as a person having an abscess, happily allows the surgeon to make an incision over it, despite the fact that he definitely feels pain of the incision. Yes, at times it is possible that one may not feel pain when over come by ecstasy but on the contrary at times these people (those overcome by ecstasy) may feel joy (instead of pain on getting the *Nishter* (incision)). This state *(Haal)* is experienced by those who are midway on the path of the *Salook.*

[*Salook* is the path described by the *Kamil Mashaaikh* (the excellent spiritual teachers) to their students *(Mureed)* which leads them to nearness of Allah after purifying their hearts from all animal and Shitaani instincts so that their hearts remain exclusively inclined towards Allah. The will of Allah becomes their will, hence they get the treasure of *Raadha-bil-Qaadha*, in the real sense of the word. Only those who walk on this path of *Salook,* can achieve these treasures and others just can't understand it.]

AHLE KAMAAL AND TAMKEEN

(Those people who have completed their journey on this path of Salook and have attained maturity) do experience the grief and agony as common people do, as compared to the people of *Salook* mentioned above who feel happiness in getting grief), but these people *(Ahle Kamaal)* do not utter a single word of complaint neither they do any such deed which is against the wishes of the real ruler (Allah). This thing is of more excellence that despite feeling grief and agony they control their feelings and when there is no grief and anguish, what difficult is it to control the feelings and the very existence of *Sabr* (patience) without grief and agony is impossible. Who can doubt the excellence of the state of the *Sabr* and *Raadha* of *Hadhrat* Yaqoob (AS). Every body knows as to what was his condition during the period in which *Hadhrat* Yusuf (AS) was separated from him. When his sons consoled him, he replied

انما اشكوا بثى و حز نى الى الله و اعلمو من الله مالا تعلمون.(١٢:٨٦)

" I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not."

(12:86)

When *Hadhrat* Ibrahim son of our Prophet *(Salallahu Alaihi Wasallam)* died, tears appeared in the eyes of Holy Prophet *(Salallahu Alaihi Wasallam). Hadhrat* Abdul Rehman Bin Auf (RA) asked with surprise

"Oh Messenger of Allah (Salallahu Alaihi Wasallam), you also weep. Rasulullah (Salallahu Alaihi Wasallam) replied, "Oh Ibne Auf (RA)! this is a Rehmat, then he again wept and said "Indeed, eyes weep and heart becomes sad and with the tongue we will say the same words with which our Master will be pleased and verily we are sad in your separation-Oh Ibrahim."

(Bukhari & Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Sabr is only when some fresh grief comes"

(Bukhari and Muslim)

There must have remained least doubt in our these claims after listening to these *Ahadith.*

TAWAKKUL
(Trust in Allah)

Allah Ta'ala says:

وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ. (٣:١٢٢)

" Believers should trust only in Allah."

(3:122)

Hadhrat Ibne Abbas (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Seventy thousand persons of my Ummat will enter Jannat without Hisaab (accountability). These are those people who

do not indulge in incantation (magical formulas-mantar etc.) and do not take ill omen and trust in their Cherisher (Allah)."

(Bukhari and Muslim)

From this is meant that they do not do that incantation which is forbidden. Others have said that every kind of incantation should be avoided. And to take ill-omen means to get lurking fear when some body sneezes or feels unlucky if some animal passes from in front. Allah Ta'ala is the real effective (effect of any thing is as per His wish and will, nothing else is effective in itself), one should not get such lurking fear. Of course, to take good omen is nice though this also is in no way effective, but it becomes a means of developing hope of Mercy of Allah as compared to ill-omen which makes one hopeless from the mercy of Allah.

REALITY OF TAWAKKUL AND CORRECTION OF MISTAKES

These days *Tawakkul* is generally believed to mean that, you sit down (in isolation) after leaving all the efforts *(Asbaab)*. This meaning is completely wrong. All the *Aayat* of the Qur'an and the Ahaadith are full of affirmations in favour of endeavour and exertion (*Tadbeer* and *Asbaab*) instead *Tawakkul* can never have this meaning. Ok, if you don't get something to eat from somewhere, then will you not even exert to put it into the mouth and chew it, you wouldn't even swallow it. These all are also *Asbaabs* and *Tadbeers* of obtaining food, then where is the *Tawakkul*. With this (meaning), this inference becomes mandatory that uptill now no *Nabi* or *Wali* has had *Tawakkul*. Who can believe such an inference! instead the reality of the *Tawakkul* is same as that of *Tawkeel* i.e., to engage a lawyer in a court case. Then does the petitioner leave altogether to follow the case, but despite this he thinks that his success in the court case depends upon the capability , eloquence and the efforts of his lawyer, he does not attribute it to his own efforts and endeavours.

Exactly same should be thought in this case of *Tawakkul* that one should undertake all Asbaab and Tadbeer, on this condition that they are not against the *Shari'ah,* but should not consider them as effective.

One should believe that his job can get accomplished only by the order and the grace of Allah and infact the effectiveness of any endeavor is only due to the order (and will) of Allah. *Bandah* (man) has not even least concern with it. For example, the seed has been sown in the field. This is its *Tadbeer*. Now to get rains at time, the growth of seedling and its protection from natural calamities, when are all these in his (man's) authority? So it is obligatory to believe that the success is the fruit of grace of Allah and this is the *Tawakkul*. From this it must have been understood that majority of muslims have *Ni'mat* of this *Tawakkul*. Of course, some people need reformation of their thinking and whenever people face some natural anxiety as regards to obtaining of their subsistence, its cause is not in the promise of Allah but the cause of this anxiety is only this that the methods and the time of success are not defined. Undefined situation naturally begets anxiety. Some people of *Tawakkul (Muta-Wakkileen)* have got some things without putting any effort (without asbaab). This is *Karamat* (Miracle) which is not from mandatory manifestation of *Tawakkul* and is not included in the *Haqiqat* (reality) of *Tawakkul*. Understand it properly.

TO LEAVE UJUB

(Vanity, Silly pride on one's beauty, health and wealth)

Tibraani has narrated a *Hadith*:

"Three things are such which ruin viz,
i. Greed which is followed.

ii. Lust which is followed.
iii. Vanity and self complacence, to praise one's own self by one's own tongue and to describe one's own excellence is also included in vanity.

Allah Ta'ala says:

فلا تزكوا انفسكم (الآيه).

"Therefore hold not yourself purified."

(53:32)

Difference between Riya, Takabbur, and Ujub

The evils of Takabbur have been described in the section on humility.

It should be understood that these are three separate things, *Riya, Takabbur* and *Ujub*. This difference is not appreciated amongst them when seen superficially but they are different. Summary of their difference is that *Riya* (Hypocrisy) is always found associated with ritual *Ibaadat* and *Deeni* affairs only as compared to the other two, *Takabbur* and *Ujub,* are found associated with both Deeni affairs as well as worldly affairs. In Takabur one looks down upon others as compared to the Ujub in which one is in self praise and self concerted, though he may not look down upon others.

Removal of doubt about Ujub

At this stage there is one doubt, that if Allah Ta'ala bestows on somebody the quality of some excellence, then not to know this quality is ungratefulness and to know this quality of excellence is *Ujub*. Then what should one do?

The solution of this problem is that one should definitely consider it the quality of excellence but should not think himself to be

deserving it and to be its real owner *(Mausoof-i-Haqiqi)* and should not boast upon it but should take it as a heavenly *Ni'mat,* gift of Allah, while thinking so he should be thankful and believe that it [the quality of *Kamal* or (excellence)] is an *Amaanat* (entrusted thing) with him and whenever He (Allah) wishes can snatch it from me. This gift is with me in the same way as some generous king keeps a very precious diamond with some ordinary cobbler as an *Amaanat* and take it back whenever He likes or He may never take it back through out his life time because of the generosity and may give him the permission to use for his benefit, making him extra ordinary in his colleagues. This (cobbler) does not boast upon it (and does not become proud) but remains in constant fear that there may not be any negligence (on his part) about the great value of this precious thing and that it may not get wasted or become lusterless. One who thinks his excellence like that is among the people of gratitude *(Shaakireen)* and not among the people of vanity.

TO LEAVE BACKBITING AND MALICE (Kewena)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Backbiting and malice (Keena are the things which take one to Jahannum. Both these things cannot get collected in the hearts of Mumin."

(Tabrani)

TO LEAVE JEALOUSY (Hasad)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Jealousy (hasad) eats the good deeds as the fire eats the wood."

(Abu Dawood)

TO LEAVE ANGER
(Gussa)

Allah Ta'ala revealed (the quality of good muslim) as follows:

وَالْكَاظِمِيْنَ الْغَيْظَ.

"They are such people who suppress anger."

Hadhrat Abu Huriarah (RA) narrated that one person requested Rasulullah *(Salallahu Alaihi Wasallam)* to say him few words of advice. Rasulullah *(Salallahu Alaihi Wasallam)* advised him not to have anger or wrath, this person repeated his question few times and every time Rasulullah *(Salallahu Alaihi Wasallam)* replied the same, not to have anger.

(Bukhari)

Although the suppression of anger may seem that time quite cumbersome but its end result is always good, even enemy becomes friend."

Allah Ta'ala says in the Qur'an:

اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ
عَدَاوَةٌ كَاَنَّهٗ وَلِىٌّ حَمِيْمٌ الآيَة

"Be equal. Repel (evil) with what is better: Then will he between whom and thee was hatred become as it were Thy friend and intimate!"

(35:41)

And Rasulullah *(Salallahu Alaihi Wasallam)* said,

" (Great) wrestler is not that who overpowers the others in wrestling but great wrestler is one who keeps himself under control during anger."

(Bukhari and Muslim)

In the following lines *Shaikh Saadi* has translated the same Hadith as follows:

نہ مرد است ان بہ نزدیک خردمند
کہ باپیل دماں پے کار.... جوید
بلے مرد آنکس است از روئے تحقیق
کہ چوں خشم آیدش باطل نگوید

And *Hadhrat* Anas (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Onewho keeps anger away from himself, Allah Ta'ala will keep away His chastisement from him on the Day of the Qiyyamah."

(Baihaqi)

Maulana Rumi (RA) says the same thing as:

گفت عیسےٰ را یکے ہشیار سر
چیست رد ہستی ز جملہ صعب تر
گفت اے جان صعب تر خشم خدا
کہ از و دوزخ ہمی لرزد چو ما
گفت از خشم خدا چہ بود امان
گفت ترک خشم خویش اندر زماں

Remedy of Anger

Anger amongst other things is one of the great ruinous things, if seen minutely malice *(Keena)* and jealousy are also the signs of Anger because when one cannot fulfill the wishes of the anger, then this anger gets reduced in heart to malice and jealousy. It is important to cure it from its inception.

Rasulullah *(Salallahu Alaihi Wasallam)* has stated its remedy in a a Hadith like this:

"Anger is from Shaitaan and Shaitaan has been created from fire and fire gets extinguished by water, so if any one of you gets anger, he should perform the Wadhu with water."

(Abu Dawood)

And second remedy has been stated by Rasulullah *(Salallahu Alaihi Wasallam)* as:

"If anyone of you gets anger, if he is standing, he should sit down, if anger goes away, well and good, if not then he should lie down."

(Ahmad, Tirmizi)

In view of these Ahadith, some saints have stated some more remedies.

1. One should believe that on whom he is becoming angry, he is from Allah, so on whom to have anger.

2. Secondly, one should think that I am showering wrath on somebody, Allah Ta'ala has more power on me, if He showers anger on me, then in whose protection should I go.

3. Thirdly, one should immediately leave the place, should never stay there and if after anger, malice and jealousy have developed, their remedy is that one should make it a point to meet that person even unwillingly and try to behave nicely with him till he develops love for that person and accepts his kindness. This is natural that one who loves you and is kind to you, then malice and jealousy about him does not persist.

TO LEAVE ENMITY
(Evil wishing)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who is involved in evil wishing (enmity), he got separated from me."

(Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

اَلدِّيْنُ النَّصِيْحَةُ.

" Deen is the name of well wishing and sincerity."

With bad wishing, suspicion or distrust also gets associated, that is also Haram.

Allah Ta'ala says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ. (٤٩:١٢)

"O Ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin:"

(49:12,

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Save yourself from suspicion (Badh-Guman) as to be suspicious is the biggest lie."

(Bukhari, Muslim)

Evils of suspicion and the behaviour with backbiting.

These days, among many factors, one of the strongest factor responsible for disunity and problems among muslims, is strong suspicion (Badh-Guman), as one sees his muslim brother with suspicion which is based on very weak doubt and false reports. Then with trivial reasons they go on supporting that false belief till that suspicion reaches the stage of firm belief. From this, these bad problems develop:

1. To look down upon others.
2. To hate him and to be jealous on him.
3. To attribute his good actions to some passion and lust of nafs.
4. To do his backbiting.
5. To be happy on his loses and dishonour and many other bad things are the result of this suspicion.

Muslims should try their best not to become suspicious of (the fellow muslims) even in the presence of strong evidences but should try to throw away this suspicion from their hearts by attributing it to something good. *Hadhrat* Eisa (AS) once admonished a person after seeing him stealing something, that person swore by Allah that he was not a thief. Then *Hadhrat* Eisa (AS) said:

" The name of my Allah is true, my eyes see false."

Of course, if it (suspicion) does not get away even after trying for it, then one will not be accountable for that, but to make a mention of it and to act upon as per its wishes is definitely a sin,

particularly to become suspicious of somebody because of his backbiting. The straight remedy of backbiter is that firstly one should plainly prohibit him from backbiting, tell him that do not tell us backbiting of any body. If he does not agree, then catch the backbiter by hand and take him to the person about whom he was backbiting. Most likely this backbiter will prove a liar and then he will never indulge in backbiting and if this backbiter turns out to be true then that person will feel ashamed and will offer apology for that and in this way the mutual relations will be improved. The two persons who talk face to face, the chances of their backbiting are reduced.

To leave Duniya

It is narrated from Hadhrat Jabir (RA) that once Rasulullah (Salallahu Alaihi Wasallam) passed by a dead youngme of a goat who had cut ears. Rasulullah (Salallahu Alaihi Wasallam) asked (his Suhaba) that who amongst them will like to buy this dead youngme body of the goat in one Dirham, Suhaba replied that they would not like to purchase it even for the lower thing (for less than a Dirham). Rasulullah (Salallahu Alaihi Wasallam) told them, after swearing by Allah, that the Duniya (world) is more worthless near Allah than this dead goat baby is near you.

(Muslim)

Umar Ibne Auf (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" By Allah, I am not afraid about you of poverty and hunger but I am afraid that you will be given plenty of Duniya as was given to earlier people, then you will start inclining towards it as these earlier people had inclined towards it

and that (plentiness) of Duniya will destroy you as it had destroyed those earlier people."

(Bukhari & Muslim)

Abdullah Bin Umar (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Indeed, he succeeded who became muslim and got the necessary subsistence and remained contented on that what Allah gave him."

(Muslim)

Allah Ta'ala says in the Hadith Qudsi,

" Oh son of Adam, keep (yourself) free for my worship, I will fill your chest with riches and will close down your indigence (poverty) and if you don't do like that (keep yourself free for My worship) then I will keep your hand busy with work (i.e., you will not get any time free in world to relax) and will not close down your indigence."

(Ahmad, Ibne Majah)

Suhail Ibne Asad (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" If the world would have been worth even the wing of a mosquito near Allah, then non-believers would have not got even a single sip of water to drink."

(Ahmad, Trimizi, Ibne- Majah)

Abu Musa Ashiari (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who keeps friendship with world, he damages his Akhirah and one who keeps friendship with Akhairah, he

damages his world. Thus prefer that which will persist over that which will perish."

(Ahmad, Baihaqi in Shoubul Iman)

Ka'ab bin Malik (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" If two hungry wolves are let free in a herd of goats, they will not cause so much havoc as is caused to one's Deen by greed of wealth and greed of grandeur ."

(Tirmizi, Dirami)

Ibne Massood (RA) narrates *that Rasulullah (Salallahu Alaihi Wasallam) was lying down on a mat and when he got up from the mat, the marks of this (roughmat) were seen on his body. Ibne Massood (RA), on seeing this, requested, " Ya, Rasulullah (Salallahu Alaihi Wasallam) if you allow us, we will get some mattress for you." Rasulullah (Salallahu Alaihi Wasallam) said: " What is my relation with this world? The example of this world and mine is like that traveler, who stands under the shade of a tree (for a while) and then leaves the tree there for onward journey."*

(Ahmad, Tirmizi, Ibne Majah)

Ibne Umamah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Allah Ta'ala told me that he will make the land of Makkah golden for me. I requested, " oh Allah, I want that I should get one day stomach full and should remain hungry the other day. So that on being hungry, I will make suplication and lamentations to you and will remember you and when I will get stomach full, I will thank you and say your praises."

(Ahmad)

And besides these, the Ahadith in the condemnation of world, greed, Distant hopes, love of wealth and grandeur and in favour of Aakhirah and solitude, are so numerous, that it is impossible to count them all here.

Reformation of thoughts of progress mongers of world and the explanation of the favoured progress and condemned progress

These days there is a lot of noise about progress. When it was scrutinised, then the same distant hopes and greed of wealth and grandeur were found to be its reasons. Therefore, a person with Iman can never doubt this thing that motivation about this progress is a clear cut opposition of his Savant and kind Prophet *(Salallahu Alaihi Wasallam)*, though the same people make such a fascinating speech in favour of this progress that innocent people can get deceived. (they give reasons that they want Islamic progress but the time is such that the respect and the glory of Islam cannot be elevated without external splendour, therefore, worldly progress is also needed).

Friends! this argument is mere superficial colouring. Firstly this very fact is wrong that nobody has esteem of Islam without this external pomp and show. Islam has such Allah given beauty that it looks fascinating even in simplicity, Instead its beauty looks more charming in simplicity and external decoration conceals its natural beauty. Search from the time of Suhaba-al-Kiram, (you will see) that whosoever has attained perfection in Islam, all supporters and opponents of Islam have accepted his greatness and fear. We don't have respect without pomp and show, its reason is that our Islam has not reached perfection. We try to cover its defects (in our Islam) by external pomp and show. You should go and see those savants of Allah, even these days, who have attained perfection in Islam. Who does not remember, how rich persons and high officials used to show extreme respect for *Hadhrat*

Maulana Shah Muhammad Fazal-u-Rehman Sahib, when they used to go to see him. What kind of external pomp and show was there? There was Islam in the form of simplicity and it was the attraction of the same simplicity.

Arif Sheerazi says the same thing in these words:

ز عشق ناتمام ما جمال یار مستغنی ست
بآب و رنگ و خال و خط چہ حاجت روئے زیبارا

Even if, for instance, this causation and sequence (that worldly progress is important for restoring esteem of Islam) is accepted and their sayings that their prime aim is the progress of the Islam and the progress of the world is just a means for it, then these claimants of such thing should have been trying for *Deen* in the same way as they are trying to attain worldly gains, even half or one-fourth, then we could understand that they are true in their claim and their real aim is *Deen* and worldly gains are just a necessity near them. Now we see most of them are so much engaged in worldly affairs, that they have neither consideration of Allah, nor remember His Rasool, nor are worried about beliefs and commandments. They are worth:

چو میرد مبتلا میرد چو میرد مبتلا خیزد

How can we accept their claim. Some of them present the progress of Suhaba-al-kiram as an example in their favour. Let us have debate on this.

See with the eyes of justice and depth that in which field Suhaba-al-kiram made progress, *Deen* or Duniya. If they made progress in conquering land, with this, had they meant progress of business, agriculture and industries or their aim was establishment

of *Salah*, Saum, *Tilawah* of Qur'an and Thikrullah, Islamic law ordinances and justice? Qur'an Al-Kareem which is the truest history, testifies it. It says about Suhaba-Muhajireen.

الذين ان مكناهم فى الارض اقامو الصلوٰة
و اٰتو الذ كوٰة و امر وا با

" They are those who if we establish them in the land, they will establish regular Salah and will give regular Zakat, enjoin the right and forbid the wrong and with Allah rests the end (and decision) of (all) affairs. "

(22:41)

And see from the Ahadith and the life history of these people, inspite of their great victories, they never ate stomach full, never slept full night and their days and nights were being spent in fear of Allah and His remembrance but on the other hand, on seeing these worldly plenty gains, they used to fear and weep. Whither progress of Suhaba-Al-Kiram and whither reversed progress of today.

ببیں تفاوت رہ از کجاست تا بکجا

Real fact is that greed and lust has surrounded from every side. temperament has become indolent one wishes to have all the luxurious things while the name of Islam should remain attached just as a sign of distinction and national symbol, Otherwise whose *Salah* and whose Saum (fast). Instead majority of them treat these things with contemption and ridicule.

Friends! What type of Deen is this?

قُلْ بِسْئَمَا يَا ءُ مُرُكُمْ بِهِ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُؤمِنِيْنَ. (٢:٩٣)

"Were filled (with the love) of the calf because of their faithlessness. Say: "Vile indeed are the behests of your faith if Ye have any faith!"

(2:93)

Clarification of a doubt

Nobody should get this doubt that I am forbidding from achieving worldly gains or I declare its means like learning of English language or invention of modern industries etc as haram. How can I become slanderer of Allah by calling it Haram without any reasoning of *Shari'ah*, just because of prejudice only. I never mean this. Earn as much worldly gains as you can, do the government service and provide their means, of course, external peace is often cause of internal peace as well.

But do not waste your *Deen*. Don't think *(Deen)* as worthless. In earning worldly gains try to stick to the commandments and laws of Allah. Do not prefer world over *Deen*. Whenever the two cannot go together, throw worldly gains in hearth. Do not forget *Salah* and *Saum* while you are busy in getting worldly education. Remain steadfast on Islamic beliefs.

Avoid bad company. If it is unavoidable, minimise unnecessary friendship and amalgamation with them. Do not hate the company of Ulema and pious men, go on improving your beliefs and deeds by remaining in their company. When you get some doubt, ask them. Do not keep your eyes on that which is not truth. Always think that Allah Ta'ala is seeing and knowing your words

and deeds. Be afraid of accountability and punishment. In your dress and living style, keep Shari'at in consideration. Do not look down upon the poor people. Feel proud in serving and treating them well. Keep yourself with humility and austerity. Respect your elders. Do not show your wrath and tyranny on any one. Make your heart soft. Do not become stone hearted and careless. What ever you get with Halal means, be contented with that. Do not feel greedy in seeing people wealthier than you. Live with austerity so that you can avoid extravagance, then you will not have greed of more income. In the same way behave as per other Islamic codes of conduct. If with correct Islamic beliefs and strict performance of good deeds and manners, you go to London and become barrister, magistrate, deputy collector with distinction, my eyes will get brightened and my heart will be very happy.

SHUKR

All thanks to Allah that all these thirty branches about the *Qalb* along with their *Fadhail* (excellences) and related things have been written. If you see some quality of *Qalb*, if you ponder, on that you will see that that quality is included in any of these thirsty branches.

Oh ! Seekers of truth, try your best to reform your *Qalb* with those qualities. If *Qalb* gets corrected, the correction of tongue and other parts of the body is easy, as is stated in Hadith.

But don't do like this unless *Qalb* gets corrected and you will leave the Aamal of other parts of body. They are also obligatory in themselves. Sometimes interior gets reformed by the reformation of exterior. Now listen those branches which are about the tongue.

CHAPTER-II

This chapter is about those branches of Iman which are about tongue and they are seven.

1. To recite kalima Tawheed.
2. *Tilawah* of Qur'an Al-Kareem.
3. To learn knowledge.
4. To teach knowledge.
5. To make Dua.
6. To make Thikr.
7. To avoid forbidden and useless talks.

Like related things about branches of *Qalb*, the excellences and other related things about these branches are also briefly mentioned here in few sections.

SECTION---I

Hadhrat Abu Dhar Giffari (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There is no servant of Allah who has recited Kalima La-Ilaha-Illa Allah and that he has not entered Jannat. I (Abu Dhar(RA)) asked Rasulullah (Salallahu Alaihi Wasallam) even if that person indulges in adultery and stealing. Rasulullah (Salallahu Alaihi Wasallam) replied, if he indulges in adultery and stealing. The same question and the same answer got repeated thrice."

(Bukhari, Muslim)

Abu Saeed and Abu Huriarah (RAA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Persuade your dying ones to repeat Kalima La-Ilaha-Ill Allah".

(Muslim)

Hadhrat Umar (RA) says that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" I have been ordered to fight with the people till they say Kalima La-Ilaha-Illa Allah."

Thus a person says kalima La-Ilaha-Illa Allah, he saves his life and property from me- except what is due to him (i.e., if he causes some harm to anybody's life and property, that compensation will be taken from him) and his accountability is handed over to Allah.

(Bukhari, Muslim)

Imam Ahmad narrates a Hadith as:

" Freshen your Iman. Rasulullah (Salallahu Alaihi Wasallam) was asked as to how should Iman be freshened? he said, by often repeating Kalima La-Ilaha-Illa Allah."

(Ahmad)

N.B:- The excellence of La-Ilah-Illa Allah has been proved by these Ahadith. Hazraat Sofi Al-Kiram have taught many methods of its exercise, here some points need consideration.

Ascertainment of the fact whether declaration of Iman by tongue is precondition or part of Iman

Existence of ascertainment in Islam is important near *Ahle-haq* while worth discussion here is declaration *(iqrar* by tongue) and deeds (by parts of body). In verbal declaration the point of discussion is whether it is a part of Iman or it is precondition i.e., whether it is included in it or not. When seen minutely, this controversy seems to be just due to difference in the headings, as every body agrees that the existence of Iman is impossible without verbal declaration, therefore it is known that part or precondition are not meant as their conventional meaning indicates, otherwise existence of nothing could have been possible without the existence of that part or precondition. But whosoever has said it to be a precondition, he has said so that external (Islamic) laws could be implemented and whosoever has said it to be a part, he has explained that this extra part is worth consideration. So both groups are in agreement in the meaning that verbal declaration is not essential for reality of Iman, but Islamic laws cannot be implemented without verbal declaration. To the same, some have said precondition and some have termed it part, hence no difference.

Ascertainment about the Aamal (good deeds) as part or precondition for Iman

The point of discussion in Aamal is that whether they are included in Iman or excluded. When this is also seen minutely, the difference seems to be in words only because those, who have said that Aamal are included in Iman, also believe that by not doing pious deeds (Aamal-e-Saliha), Iman is not snatched, those who have included Aamal in Iman, they have meant by it perfect Iman (Iman-e-kamil i.e., connected with Aamal). And those who have excluded Aamal from Iman, they have meant by Iman- the existence of affirmation. Thus Iman has two meanings, Salvation from entering jahannum and Iman with second meaning which will save from remaining in jahannum eternally.

Ascertainment of increase or decrease of Iman

Does Iman increase or decrease?

In fact this difference of opinion is also in words only. As the Iman connected with Aamal increases or decreases with the increase or decrease of Aamal and as the essence of affirmation is from ecstasy (kayfiyaat), there is no increase or decrease in it which

takes place in quantities. Sometimes increase or decrease words are used for high intensity or weakness, with this (latter) meaning, there can be increase or decrease in affirmation (Tasdeeq) as well. In Qur'an Sharif, where ever the words of increase (regarding Iman have been used, there increase in intensity is meant. As per Ahle-Lugat, the word increase (as regards Iman) is common while as conventional- phraseologists believe that increase and intensity are different, thus doubt has been cleared.

TILAWAH OF QUR'AN MAJEED

Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Recite Qur'an. Indeed Qur'an will come on the day of Qiyammah as interceding for its readers."*

(Muslim)

Baihaqi has quoted a Hadith:

> *" Out of all Ibadaat in my Ummat, the best Ibadaat is recitation of Qur'an."*

Imam Ahmad has quoted a Hadith as:

> *" People of Qur'an are people of Allah and are His special servants."*

There are other Ahadith in favour of excellence of *Tilawah* of Qur'an Majeed.

Etiquettes (Aadab) necessary for recitation of Qur'an

Tilawah of Qur'an has some external and some internal or spiritual manners.

External manners are:

1. Recite Qur'an always when you are with *Wadhu.*
2. Clothes should be clean.
3. The place should be clean.
4. There should be no bad smell.
5. Better is to recite Qur'an while your face is towards Qibla.
6. Recite the words very clearly.
7. Don't recite when you do not feel interested.
8. keep your mind present while reciting Qur'an.

The easy method for that is to think before recitation that as if Allah Ta'ala has asked me to make Him listen some part of the Qur'an and I am reciting this time only to fulfill His wish and am telling it to Him. With this meditation (for a while before commencement of recitation) all other Aadab of *Tilawah* will be automatically followed.

Behaviour with Qur'an

Alas! unfortunately these days not only common people but even the special (religious people) have also become ignorant about Qur'an. Some people, Allah forbid, even think its learning and teaching useless. Others who have learnt under compulsion, do not try to remember it and those who always recite it, do not try to improve their short comings. Some students read Qur'an as:

گر تو قرآن بدیں نمط خوانی

ببرد رونق مسلمانی

Those who correct their mistakes in wordings do not try to understand it, even if they read some translation or commentary, they do not read it with attention and interest and if they do that also but do not try to practise it by their deeds. This mistake is common that the majority of religious scholars are ignorant about seven types of Qirat- as if only one Qirat is proved from the Holy

Prophet *(Salallahu Alaihi Wasallam)*. In short Qur'an Majeed has been left-back. One should be afraid of the fact that Rasulullah *(Salallahu Alaihi Wasallam)* may not tell us on the day of Qiyamah as:

يا رب ان قومی اتخذو االقران مهجورا. (۲۵:۳۰)

Then the Messenger (Salallahu Alaihi Wasallam) will say:
" Oh my Lord! Truly my people treated this Qur'an with neglect."

(25:30)

To learn knowledge

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" With whomsoever Allah Ta'ala wishes betterment, He gives him knowledge of Deen."

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" learning of Knowledge is obligatory (fardh) on every muslim."

(Ibne Majah)

To teach knowledge

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who is asked a thing about Ilm and he conceals it (after knowing it), Allah Ta'ala will bridle him with a bridle fire on the day of Qiyammah."

(Tirmizi)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Indeed Allah Ta'ala and His angels and all those in skies and in earth even the ants in their holes and fish make dua for that person who teaches people virtue i.e., Deen."

(Tirmizi)

Excellence of Ilm-e-Deen and the types of obligatory Ilm

These excellences which have been mentioned above in favour of learning and teaching, they are all about *Uloom-e-Deeni* (knowledge of *Deen*) and their groups. And those branches of knowledge which are neither related to *Deen* nor are used for a *Deeni* purpose, have nothing to do with these Fadhail (excellences), about these types of knowledge, it is said that some of them are mere ignorance.

Shaikh Says:

علمیکہ رہ بحق نہ نماید جہالت است

" knowledge which does not lead to Allah is ignorance".

This *Deeni* Knowledge is of two types:
1. Fardh-Ain.
2. Fardh-kifaya.

1. Fardh Ain (Absolutely obligatory Ilm for every muslim):- It is that *Ilm,* the need of which has already taken place, e.g., *Salah*, it is obligatory for every one to know its rules and regulations. *Zakah* is *Fardh* on rich people, to know its rules is obligatory to rich people only. In the same way whatever condition is faced by one, to know the rules of that particular condition is *Fardh* for him.

Blame on Uluma for not earning subsistence and its answer

Fardh Kifaya is that in every locality there should be one or two such persons who can fulfill the *Deeni* needs of the people of that locality and can answer the doubts and accusations of opponents of Islam.

This thing has got proved with experience that one cannot get excellence in anything without completely devoting himself to it and complete devotion in a particular thing is not possible without shunning out other engagements. Therefore, to master *Uloom-e-Deeni* and to do *Deeni*-service is not possible while remaining associated with other engagements. So the blame, of majority of foolish people of these days, on the Ulema that they are of no other use, is a proof of their narrow mindedness.

Methods of obtaining Uloom-e-Deen

For learning the fardh Ain Ilm, knowing of Arabic is not essential, to learn the Ahkam in Urdu or Persian is enough.people should teach their children so much knowledge of *Deen* that, otherwise, it may not happen so,that after three or four generations they will feel ashamed even on revealing their connection with Islam. For Allah's sake, try to stop this storm of disgrace before it comes. If some body cannot read Urdu or Persian, he should sit in the company of Ulema and get his beliefs and masaail corrected and should advise his children to sit in the company of some pious Aalim. Their company has strange benefits:

هر که خواهد همنشینی باخدا
گو نشیند در حضورِ اولیار
یک زمانے صحبتِ با اولیاء
بهتر از صد ساله طاعت بے ریا

"If you want company of Allah, sit in the company of Auliyaa

for one moment is better than hundred years of worship without hypocrisy."

DUA (SUPPLICATION)

Hadhrat Anas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Dua is the kind of Ibadaat".

(Tirmizi)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" That no other thing is as worthy as Dua near Allah."

(Tirmizi)

Ibne Umar (RA) narrates a Hadith,

"Dua benefits against that misfortune which has come down and against that which has not yet come down (that misfortune ends which has descended and that misfortune gets avoided which has not descended.) make it obligatory on yourself to make Dua, Oh, servants of Allah".

(Tirmizi)

Hadhrat Jabir (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" No one is like this that he makes a Dua but Allah does not either give him the same thing as asked by him or stops some misfortune from him unless he makes a Dua of a sin or severance of relation."

(Tirmizi)

Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Make Dua to Allah Ta'ala with strong confidence of acceptance and remember that Allah Ta'ala does not accept the Dua made by unmindful Qalb."

(Tirmizi)

N.B:-From these Ahadith, quite a few things are learnt. First is the excellence of Dua and its effectiveness. Many people try many things when in trouble but they don't even think of Dua, when Dua is the best way out.

Second thing which we learnt is that Dua never goes waste, either some thing is got or some coming misfortune gets avoided or remains stored for him in Akhirah, as is narrated in a similar other narration. In any case Dua gets accepted. These days there is a strong doubt that our Dua is not accepted, so this doubt has gone.

Third thing which we learnt is that Dua should not be made against the (principles of) Shari'at.It should be made with the firm belief of acceptance and with the mind present (not absent mindedly).

These days there is carelessness about all these pre-requistes. Usually this thing is not thought that the thing we are asking for, may not be cause of Allah's displeasure. Neither Dua is made with presence of mind. But the condition is like :

بر زباں تسبیح ودردل گاؤ خر
ایں چنیں تسبیح کے وارد اثر

"On tongue is Tasbeeh and in heart are cows and donkeys. How can such Tasbeeh make any effect."

Since Allah Ta'ala sees the *Qalb*, the example of such intention of *Qalb* is like that application which is presented to some authority while standing with back towards him. The effect of (such nonsense) act is obvious. The biggest problem is that acceptance of Dua (by Allah) is doubted, it is not firm;y believed whether it has been acceptance or not. It can be understood with an example of a person who submits an application for some job to some authority. First he writes the words of flattery and in the end he writes " I don't believe that you will give me job." Everybody knows what will be the result of this nonsense application, it will be straight away rejected but on the contrary there is a chance that he may be even punished or banged for the same. Similarly is the case of making Dua to Allah Ta'ala without having the confidence of acceptance in *Qalb* as Allah Ta'ala sees the *Qalb*, how can such Dua be accepted.

Including all other conditions of acceptance of Dua, avoidance of Haram meals and clothing is also a precondition. This precondition is thought to be impossible these days. Halal subsistence is thought to be rare, which is wrong.

Shari'ah has given much laxity in the ways of earning *Halal* subsistence. Those things are Halal which are Halal as per *Futwa* of *Ulema. Taqwa* is the stage of *Saadiqeen*. Common people should act as per *Futwa* only.

ZIKRULLAH

Abu Musa Ash'ari (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The example of that person, who does Zikrullah and that who does not do it, is like that of living and dead."

(Bukhari, Muslim)

Ibne Umar (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Don't talk much except Zikrullah because more talking except Zikrullah is responsible for hardening of Qalb."

(Tirmizi)

Abdullah bin Umar (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" For everything is a burnish clearer (saiqil) and the clearer (Saiqil) for Qalb is Zikrullah."

(Bihaqi)

Arabic way of Tasawwuf

From these Ahadith, the greatness of Zikrullah is proved. Sufiya Al-kiram do it with great regularity. They teach the different ways of it *(Zikrullah)*. This *Zikr* is first by tongue only, then it slowly reaches the *Qalb*. With this the love of Allah develops naturally, which in turn becomes the cause for easy obedience *(Ibadaat)*, the doer himself experiences the different stages. In short, *Zikrullah* is a wonderful thing. Everybody should do a little of it daily after learning its method from some *Shaikh-e-kamil.*

Istigafar

Istigafar is also included in Zikrullah. *Hadhrat* Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" By Allah, I make Istigafar and recourse towards Allah more than 70 time a day."

(Bukhari)

Ibne Abbas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who makes on himself Istigafar a binding, Allah Ta'ala will salvage him from every difficulty and will free him from every sadness and worry and will give him subsistence from such ways which he could never imagine."

(Ahmad, Ibne Majah, Abu Dawood)

Abdullah Bin Bashir narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Congratulations for that person who will find Istigafar in his record of deeds in abundance."

(Ibne Majah)

To avoid useless and forbidden talk

Sahal Bin Sa'ad (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who guarantees me about that which is between his jaws i.e., tongue and that which is between his thighs i.e., private parts, I am responsible (guarantor) for his Jannat."

(Bukhari)

Uqbah Bin Aamir (RA) narrates that he met Rasulullah *(Salallahu Alaihi Wasallam)* and asked him :

" What is the way of salvation?" Rasulullah (Salallahu Alaihi Wasallam) said: "control your tongue and your house should be enough spacious for you i.e., don't come out of your house unnecessarily and keep on weeping on your mistakes."

(Ahmad, Tirmizi)

Disasters of tongue

One of its disaster is that it looks very light but is very heavy, that is why Rasulullah *(Salallahu Alaihi Wasallam)* laid much stress on taking care of it because more of the disasters come due to of the tongue only. Until tongue does not start, there is no quarrel or litigation with anybody, when it starts, every such thing is there.Pious religious scholars have collected these disasters of tongue at one place after extracting them from Ahadith.

Hadhrat Imam Ghazali (RA) has written this topic in quite detail in his book, Ihya-ul-*Uloom*. In Urdu, Maulana Mufti Inayat Ahmad Sahib has written this topic sufficiently in his book Zamanul Firdous. It is must for every body to see this book, even daily. Author of these lines will enumerate only the sins of tongue and will refer the reader for details to above mentioned books. These disasters according to Imam Gahazali (RA) are 20.

1. To talk about the thing which has no benefit.
2. To talk more than needed.
3. To talk about nonsense things like telling stories of women, transgressors or tyrants with interest.
4. To indulge in (useless) debates and discussions.
5. To quarrel.
6. To talk with formality and artificiality.
7. To talk obscene language and to abuse.
8. To use fool language.
9. To say *La'anat.*
10. To sing and to read such poetry which is against the *Shari'ah.*
11. To chat and laugh more.
12. To laugh at others in which others are looked down, upon.
13. To reveal some body's secret.
14. To make false promise.
15. To tell lie unless it is extremely necessary and nobody's right is being snatched, there it is allowed.
16. *Geebat (Backbiting)*:- This becomes one's food and gives rise to many evils. Many people say that they are speaking truth, how is it Geebat? This doubt is silly as Geebat takes place only when it is true, otherwise it is slandering. Of course, if there is a possibility of some *Deeni* or worldly harm to someone, then it is allowed to reveal his condition.
17. *Double faced:*-To say yes to everyone and in every group.
18. Flattering someone at his face. If it is felt that the listener will not feel proud instead may get more inclined towards virtue, then there is no harm.
19. Not to take care of minute mistakes during conversation as people say "above is Allah and below you." This is a bad thing, in it there is sort of equation between the Creator and the creature.
20. To ask Ulema such questions which are not related to you.

Methods of control of tongue

The remedy of it is that whenever you have to say something, don't say it abruptly, first think for two or three seconds that whether this thing which I am going to say, may not displease my real Owner Allah.If one is fully satisfied that it is not so, then one should say without hesitation but only whatever is needed (not more than that). If there is slightest doubt, then keep quite, Insha Allah, you will get saved from all the disasters of tongue easily.

Shaikh Sa'adi says:

مزن بے تامل بگفتار دم
بجو گوئی گر دو دیر گوئی چہ غم

May Allah give Tawfeeq.

Al-Humdu-Lillah, at this stage all the branches related to tongue have ended.

CHAPTER III

This chapter includes those branches which are related to other parts of body. They are forty and sixteen are related with the Mukallaf (one who has been entrusted Shari'ah).

1. To obtain taharah (cleanliness). This includes cleanliness of body, clothes, place, ablution, *Gusul,* post coition and for menses, all gets included in this.
2. Establishment of *Salah*. It includes Fardh, Nafl, and Qadha all of them.
3. *Charity:-* It includes *Zakat, Sadqa Fitra,* Charitable meals (for poor) and invitation for meals in honour of the guests.
4. Fasts *(Roza)*:- *Fardh* and *Nafl.*
5. *Haj* and *Umrah.*
6. *Aatikaaf:-* It includes searching of Shabi Qadr.
7. To go to some other place in order to serve *Deen*. It includes *Hijrat* also.
8. To fulfill *Nazar* (vow).
9. To take care of Oath.
10. To pay kafarah (expiation for sins).
11. To cover one's body (clothes) in *Salah* and out side *Salah.*
12. To offer *Qurbani.*
13. To participate in funneral procession *(Janazah, Tajheez)*, (shrouding) *Takfeen* and *Tadfeen* (burial)of the dead.
14. To pay the debt.
15. To be honset in one's dealings and avoid unconditional dealings.
16. To bear true witness and not to conceal it.

Six are about one's family and subordinates

I. To obtain chastity with marriage (Nikah).
II. To fulfill the rights (give dues) to one's family. It includes kindness with servants and subordinats as well.
III. Service of parents and not to tease them.

IV. To bring up children.
V. To behave nicely with relatives.
VI. To obey the orders of the master.

Eighteen others are about the common muslims

1. To do justice with the government.
2. To follow the party (of majority) of muslims.
3. To obey the rulers.
4. To reform the people. War against the *Khwarji's* and in it are included rebels, as getting rid of the rebellion becomes cause for reform and peace.
5. To help in things of virtue.
6. To say a word of righteousness.
7. To forbid from bad words.
8. To participate in Jihad, it includes the protection of borders as well.
9. To pay the entrusted thing *(Amaanat)*. It includes taking of '*Khumus*'also.
10. To lend money to needy.
11. To respect the neighbours.
12. Honest dealing.
13. To spend the money at the right moment for the right thing. It includes avoidance of extra-vagance also.
14. To answer the *Salaam*.
15. To answer one who sneezes, when he says Al-Humdulillah, say *Yarhamakallah.*
16. Not to tease people.
17. To avoid useless and false things.
18. To remove harmful objects from the road like corn, stone etc.

16+6+18 means forty. Their excellences and related things will be mentioned briefly. May Allah complete it.

TAHARAH AND ALL KINDS OF CLEANLINESS

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Taharah is half of Iman."

(Muslim)

N.B:-It includes all kinds of cleanliness, since it has been said that five things are demanded by right minded nature *(Fitrat-e-Saleema).*

i Circumscision
ii To share off the pubic hair.
iii To cut the moustaches.
iv To cut the nails.
v To pull the hairs of Axillae.

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Allah is pure and likes purity. So keep the places in front of your houses clean."

(Tirmizi)

See how beautiful lesson has been given by Shari'ah about cleanliness, but unfortunately we make others to laugh on us by leaving the teaching of Shari'ah. We also allow the others to raise the questions about our Shari'ah. that it is not enough for reformation of a society. While other communities have taken our teachings and are trying to own them and feel proud. *"Inna-Lilllahi-Wa-Inna-Ilyhi Raajioon."*

Live with simplicity but with cleanliness. Keep your body, clothes and house everything clean. Dirtiness is the cause of one's shame and causes harm to others.

SALAH

Abdullah Bin Umru Bin Al-Aas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)*, one day mentioned about *Salah* and said:

" One who protects his Salah i.e., always offers it with regularity taking full care of its all conditions and basic principles, for him that Salah will become means of light, manifestation ***(Burhan)*** *and salvation on the day of Qiyammah. And one who will not protect his Salah, that Salah will neither be light for him nor manifestation nor means of salvation and that person will be in the company of Pharaon, Qaroon, Haamaan and Abi Khalaf."*

(Ahmad, Dharmi, Bihaqi)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Order your children to offer Salah when they reach the age of seven years and beat them for (not offering) Salah when they reach the age of ten years and seperate their beddings i.e.,when they become mature enough, make them to sleep on seperate beds."

(Abu Dawood)

N.B:-There are countless Ahadith in favour of excellence of *Salah* and as admonishment on not offering *Salah*, giving different excuses. The big excuse given is lack of time. Friends! if you get a strong urge for micturition or moving bowls during peak hours of your schedule, what will you do that time? Remain busy in your job or you will run to attend the call of nature leaving every important engagement there. Alas! Does *Salah* not have even this much importance and value? The biggest tragedy is that some *Darvesh*

do not think it to be necessary and mislead the ignorant and commom people. Darveshi is undertaken so that there is increase in Ibaadat the thing which was difficult earlier on becomes easy and not that whatever little *Salah*, Saum was there that also goes. More worrying than this is the fact that on the top of that they try to prove their piousness by distorting the meaning of Qur'an.

Friends! Detailed answer to this is for students (of *Deen*).These people should be just asked that on whom Qur'an was revealed, was he *(Salallahu Alaihi Wasallam)* understanding Qur'an more or you are understanding more.

He offered *Salah* during his whole life, and then on what grounds are you leaving *Salah*. In fact, it is also the mischief of *Nafs* that in the garb of piousness the lust of *Nafs* is being fulfilled or during Salook there has been some deception which has lead to ignorance and pride, had they inclined towards some person who knows both *Shari'ah* and *Haqiqah*, their this (ignorance and) mistake would have got corrected. May Allah save from all the disasters.

Those people who have now started offering *Salah*, they should offer previous and missed *Salah* as well. These are not forgiven by *Toaba* only. For *Qadha* (missed *Salah*) it is not necessary that fajr *Salah* should be offered in the Fajr time and Zuhr *Salah* should be offered in the *Zuhr* time.

Qadha Salah is permissible in all times except at following three times:-

1. At sunrise
2. At sunset and
3. At midnoon.

Of course, people feel it easy to offer one *Qadha Salah* with one *Adha Salah (Salah* of that time).

SADQA

Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"The person whom Allah has given wealth and he is not giving its Zakah, Allah will transfer his wealth in the form of a bald snake with dots on his eyes (such snake is highly poisonous). That snake will be wound round his neck like a Iron Collar, then this snake will catch both corners of his mouth and will tell him, I am your wealth, I am your treasure." Then Rasulullah (Salallahu Alaihi Wasallam) recited this Aayat.

ولاتحسبن الذين يبخلون. (الآيته)

In this verse is also mentioned that wealth will be in the form of iron collar (of a slave)."

(Bukhari)

Reform, by logic of those who do not pay Zakah

Many rich people do not pay *Zakah* fearing that their money may get lessened. Friends; it has been proved by experience that by giving *Zakah* and *Sadqa,* the wealth does not decrease. If some part of it goes at one time, more than that comes at other time. This is also present in *Hadith Shareef.*

Secondly, even if it really gets decreased, then what, one is spending thousands of rupees in luxuries, that also decreases your

wealth. If you have to pay taxes etc, if you don't give that you will be declared as culprit, these also derease your wealth, you can think it as a divine tax.

Thirdly, even if it seems to be decreasing here but it is getting stored there. After all you are depositing money in a bank or post office, that time it comes out of your possession, but still you remain satisfied that it is at a safe place and the profit is increasing. Similarly a person with Iman should have full trust in promises of Allah that it is getting stored there and that we will get on the day of Qiyammah along with the profit, at such time when we will need it most.Besides, you employ a gaurd for its protection, give him salary which in turn causes decrease in your wealth but you bear it to save the rest of wealth from robbery. Similarly think that paying of *Zakah* is its protection.

Hadhrat Aisha (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *"When ever Zakah remains mixed with the wealth, it always destroys it."*
>
> ***[narrated by shaafi (RA) and Bukhari in his history]***

Hamidi has added to it that if *Zakah* got Wajib on you and you did not pay it, so this Haram will destroy your Halal. There is no one who has not to spend something for needy, if it is spent systematically, then it will be easy to pay *Zakah*.

SADQA FITR

Ibne Abbas (RA) narrates that he said during last days of Ramdhan, " take out Sadqa of your fasts (Saum). Rasulullah (Salallahu Alaihi Wasallam) has fixed up this Sadqa. It should

be one Saa'a of dates or barly or half Saa'a of wheat. Everyone whether he is free, slave, man, woman, child, or old, has to give it." It is narrated from Ibne Abbas (RA) only that Rasulullah (Salallahu Alaihi Wasallam) fixed this so that the fasts (of Ramdhan) could be purified from useless and dirty things and that the poor could get something to eat.

(Abu Dawood)

The *Mas'ail* (rules) of *Sadqa Fitr* should be taken from the books of Islamic jursiprudence.

There are other dues also in wealth other than Zakah

Removal of wrong notion

Some legal type of people think that when they have given *Zakah*, they have no other right to fulfill. Then the state of hardness of their hearts is such that, even if they see some poor dying of hunger and they have thousnads of rupees, yet they neither feel pity on him nor give him a single penny. They remain highly satisfied in their opinion that they have given *Zakah* and they have no other dues to pay now. This opinion is wrong, it is also stated in Hadith.

إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكٰوةِ ثُمَّ تَلَا لَيْسَ الْبِرَّ الخ رواه الترمذي

> *"In wealth there are other dues than Zakah then he (Salallahu Alaihi Wasallam) recited the Aayat......"*
>
> ***(Tirmizi, Ibne Majah, Dharami)***

After saying so, recited this *Aayat* in support of his statement as in this *Aayat* giving of wealth (in charity) has been stated first and then there is order for *Zakah*. From this it is interpreted

that to give charity is in addition to giving of *Zakah.* Similarly many *Haqooq* (rights) are known from numerous *Ahadith*. In fact, *Haqooq* of wealth are of two kinds viz, fixed and non-fixed. Fixed one is *Zakah* which is to be given in a particular quantity.

Others are non-fixed *Haqooq* which depend upon the need of deserving people *(Ahle-Haqooq)*. There is no hard and fast rule for this. For example, a needy poor man comes and he needs one rupee which we have in excess, is it not necessary for us to help him? Yes, it is definitely incumbent on us to help him. Similarly to lend money to some one, to give something for some time for use, to help in other matters as per one's capacity, is all necessary.

ROZAH
(SAUM)

Hadhrat Abu Huriarah (RA) narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" For all good deeds of a man, there is a routine that one virtue increases from ten times to seven hundred times (in Thawaab) except for Rozah as Allah Ta'ala says that Rozah is mine as he (Rozahhdhar) has left his lust and meals for Him."

"For one who observes fast, there are two occasions of joy, one joy is at the time of Iftar and another is at the time of meeting his Cherisher-Allah."

"Of course, the bad smell, of the mouth of one who is observing Rozah, is more pure near Allah than the fragrance of the musk."

"And Rozah is (like) a shield."

"And if anyone amongst you observed Rozah he should not talk abusive language, should not raise noise and if anyone abuses him or quarrels with him, he should say, " brother, I am fasting (I have Rozah)."

Reform of those who show carelessness in Rozah

There are numerous *Ahadith* present in favour of observation of *Rozah* and in the condemnation of not observing *Rozah*. Alas! these days many luxurious minded people hesitate from observing fasts, saying that they cannot withstand hunger and thirst. This is strange enough, if a doctor advises them not to take meals for four times otherwise they will die, then these people will leave five times meals than four, quite willingly and happily. Alas! the order of Allah is not equal to order of a doctor (to these people). Alas! the life of Hereafter is not equal to life of this world.

Oh Allah, give good sense to our brothers and remove the dominance of Shaitaan and Nafs from them.

Rozah is of three kinds:-

1. **Fardh:-** *Rozah* of Ramdhan, *Nazar* (vow), *Kaffara* (compensation), *Qadha* (missed) and in place of *Hadi* (sacrificial animal of Hajj).
2. **Nafl:-** Six days of Shawaal, Nine days of Zil-Hajj, Day of Aashoora, 15th of the Shabaan.
3. **Others are non fixed:-**Forbidden on the day of *Eid-ul Fitr*, on the day of *Eid-ul Azha,* on three days after *Eid-ul Azha.*

HAJJ AND UMRAH

Abi Amama (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"One who is not stopped by poverty, tyrant king or illness from going to Hajj and then he does not perform Hajj, it is immaterial for him whether he dies as a Jew or a Christian."

(Dharmi)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Performers of Hajj and Umrah are guests of Allah. If they make Dua to Allah, their Dua is accepted. If they make Istigafar, they are forgiven."

(Ibne Majah)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"One who leaves his home with the intention of performing Hajj, Umrah or Jihad and he dies on his way, Allah Ta'ala gives him Thawab of Hajj, Umrah and Jihad Mujahid respectively."

(Bihaqi)

Reforms of wrong notion about Hajj

Rich people always make lame excuses for not going to Hajj. Some make excuse of business, some say that they are afraid of sea and some are afraid of dacoits.

Friends! these all excuses are made because value of Hajj has not remained in our hearts, Attendance in the Darbar of Allah

Ta'ala is not thought to be necessary. Hearts are devoid of love of Allah otherwise nothing could have come as a hurdle in this way. I give you a small example, if the Queen Elizebith sends you an invitation along with the traveling expenses, tell me honestly, will you make excuse at that time, of business, that you have nobody to look after your business or that you are afraid of sea or that there are dacoits at such and such places. My dear, your heart will not like to make an excuse, you will throw all your excuses in the hearth and will run with full enthusiasm. All difficulties will seem to be easy to you.

Actually, all difficulties become easy with determination, when one lowers his carriage and determination, then an easy thing seems difficult. As regards dacoits, there is nothing new, it is same as it is happening here. Just see the drivers if you keep them happy with tobacco or some eatable, they become your slave, if you tell them something rudely, they will cause many problems for you, similarly so many accidents take place in traveling a short distance despite all strict arrangements. On the other hand these accidents which take place there, are least. Whatever happens is because of carelessness of travelers, otherwise there is complete safety.

Many people feel it difficult because the country is strange and the language is strange. In the end I say even if every thing happens, then what? one tolerates all humiliation in somebody's love, Is even this much not the right of love of Allah.

Advice to Hajis

Hajis should take care of few things:

1. Do not miss *Salah* in plane. This is very bad that one leaves many *Fardh* for one *Fardh*.

2. Do not quarrel with anyone during journey nor trust any body.
3. You should appoint your leader, who knows the rules of *Hajj and* is sincere and honest.
4. Take enough expenditure along and do not be miser while spending, do not waste money so that you will become dependent.
5. Do not leave your group at any time.
6. Keep the guides happy.
7. Think this journey as the journey of love.

AETIKAF

(to stay in solitude in Mosque in Ramadhan)

Hadhrat Aisah (RA) narrates that:

" Rasulullah (Salallahu Alaihi Wasallam) used to stay in Aetikaf during last ten days of Ramdhan till his death. After that his wives used to perform Aetikaf."

(Bukhari, Muslim)

Ibne Abbas (RA) narrates that:

"Rasulullah (Salallahu Alaihi Wasallam) said in favour of Moetakif (one who performs Aetikaf), that he abstains from all sins and he gets so much reward of his virtues as is got by doer of all the virtues."

(Ibne Majah)

Purpose of Aetikaf

As per research scholars its benefit is to find Shab-e-Qadr, as it is supposed to be in last ten days of *Ramdhan*, as per most *Ahadith*.

Much Fadeelat of *Shab-e-Qadr* has come in *Ahadith.*

Hadhrat Anas (RA) narrates that when the month of Ramdhan entered, Rasulullah *(Salallahu Alaihi Wasallam)* said:

" This month has come to you, in this there is one night which is better than thousand months (this is Shab-e-Qadr). One who remained deprived of its blessings, he remained deprived of all blessings and only that person remains deprived of it who is quite deprived."

(Ibne Majah)

Some people think that Aetikaf means to remain bound in mosques for ten days even if one remains busy there in worldly nonsense things. Such Aetikaf is meaningless. The kernel of Aetikaf is *Zikr, Fikr,* engagement in *Ibadaat,* Repentance *(Tooba), Istigfar* and waiting for Salat etc. One should spend one's time in these affairs. In odd nights (i.e., 21st, 23rd, 25th, 27th, 29th) there is most probable possibility of *Shab-e-Qadr,* so in these nights one should try to remain awake as much as possible. It is not necessary to remain awake whole night even when tongue is fibrillating. There is (frequent) *Sahow* (neglect) in *Ruku* and *Sajdah* and one is falling down with overwhelming sleep. In these conditions it is better to sleep for sometime. *Shari'ah* does not command you to kill yourself, real purpose is that there should be no laziness, shirking or negligence.

One should be fully concerned towards *Ibadaat* and should try his level best not to do any purposeful laziness. One should sleep nicely when tired. This type of rest is not less than *Ibadaat.*

HIJRAH

Hadhrat Abu Saeed Khudri (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" After a short time, the condition of muslim will be such that the best property of a muslim will be sheep after whom he will be wandering over mountain tops and places of rain, saving his Deen from Fitna."

(Bukhari)

Hadhrat Umru-Ibn-Ul-Aas (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Hijrah erases the sins which had been committed before it."

(Muslim)

N.B:- If in any city, *Mohallah* or gathering, there is chance of getting some Harm to Deen, then it is Wajib to get separated from that place, if one has the capability of doing so. But in case this person is Aalim there, and people need him, then he should stay there and have patience. If people do not ask him anything and he does not expect any reform, then also he should leave.

Fulfillment of Nazar (vow)

Hadhrat Aaesha (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who takes a vow that he will do the obedience of Allah, then he should do it and one who takes a vow that he will do disobedience of Allah, he should not do so."

(Buhkari)

i.e., the vow which is as per *Shari'ah,* that should be fulfilled and one which is against the *Shari'ah*, that should not be fulfilled, for example, somebody takes a vow that if his son gets cured, he will arrange the party of dance, such *Nazar* is nonsense *Nazar*, it is not permissible to fulfill such a vow.

Some customary and forbidden vows

These days people take vows about many Bida'at and Makrooh things, women are particularly involved more in such things, viz,

1. To make Faqeer of Imam Hussain (RA).
2. To keep a Choti (a pyramidical tope of hair) or to wear a ring in somebody's name.
3. To send a Gilaf (pillow coverer, bigger cover) to somebody's graveyard.
4. To sacrifice goat of Shaikh Sadoo.
5. To celebrate *Khudai Raat.*
6. To observe fast (*Rozah*) of *Mushkil Kusha.*
7. And so many such nonsense customs are famous which have no basis in *Shari'ah*, but are totally forbidden, strange enough is the fact that many literate people are supporters of such things, particularly there are many who think that the goat of *Shaikh Sadoo* is Halal.

Friends! It is clearly written in Qur'an

وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

Ahlal is an Arabic word, it should be seen in dictionary. *Halal* and *Haram* is a subject of jurisprudence, It should be seen in *Dur-*

Mukhtar etc. The translation of *Ahlal* as *Zabah* in some commentaries is as a customary thing of these days.

Care of Oaths and its Aadaab

Allah Ta'ala says:

وَاحْفَظُوْااَيْمَا نَكُمْ.

There are so many things which come under the care of Oaths:

1. Do not swear by anything other than Allah.
Hadhrat Ibne Umar (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* used to say:

" One who swears by Gairullah (anything other than Allah), he becomes a Mushrik."

From this is meant Mushrik Amali (by deeds). Many people these days swear by their fathers or sons. One should be very cautious about it. Some people say that if he is lier, then he should not have any Iman, it is also strictly forbidden.

"It is stated in Hadith that if he is lier, then he lies, Iman goes and if he is truthful then also his Iman will not return towards safer Islam."

(Abu Dawood)

2. Swear truly when one swears by Allah.
Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Do not swear by Allah unless you are truthful."
(Abu Dawood, Nasai)

3. Do not take too many oaths (even by Allah), in this there is disgrace of name of Allah:-Allah Ta'ala has listed the *Hallaaf* (one who takes too many oaths) with the people of condemned attributes, as in Surah Noon.

4. If one takes oath as per Shari'ah, then one should fulfill it:-If an oath is taken against Shari'ah e.g., oath taken on any sin that one will do Zulm on someone or will snatch someone's right or one takes an oath that he will not talk to his father, brother or any other muslim or that one will not pay anything to such and such person his due, one should break such oaths (not fulfill them).

Since *Hadhrat* Abu Huriarah (RA narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" If someone takes an oath on something, then other thing looks nice to him then he should pay Kafarah and do that (nice one).

(Muslim)

5. Do not take twisted oaths in order to snatch some body's due (by deception):-Of course, it is permissible if one is getting opressed (to avoid that). For example, you owe some money to someone and you want to take an oath and at the same time neither oath should be false nor should you have to pay anything and then say, "I am not having your money." If anybody listens this sentence he will think that he does not owe any money to him when this person in his heart, means by this statement that this time his money is not in his pocket.

This type of excuse is a sin. On the other hand, if some dacoit or Zalim tells you to show him your treasure, that time it is permissible to make such excuse e.g., you can say this time I don't

even have a single penny, why are you teasing me? Some scholars have said that at such occasions even to tell a lie is permissible.

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Oath takes place on the intention (Niyyat) of the oath taker."

(Muslim)

Reform of a wrong notion, Kafarah (compensation for oath) and its kinds:-

Kafarah has four kinds:

1. ***Kafarah Yameen.***
2. ***Kafarah Qital.***
3. ***Kafarah Zihar.***
4. ***Kafarah Ramdhan.***

All these kinds are mentioned in Qur'an and *Hadith.*

Kafarah Yameen (compensation for oath)

When one breaks his oath, he should either feed ten people with two time stomach full meals or should give them a pair of clothes each or should free a slave. He has the option to choose any of these. If he cannot do so, (does not have such resources), then he should observe fast for three consecutive days. Many people observe the fast despite having the resources to feed the poor by the meals, this is not permissible, by this *Kafarah* will not take place. If some one gives the price of half of a *Saa'a* of wheat i.e., equal to 1.75kgs, to some poor, it is also permissible.

Kafarah Qital (compensation for murder)

If someone kills some body unintentionally, accidentally, it is obligation on him to free one slave in addition to give *Dheet* or *Khoon Bahar,* the rules of which are written in detail in books of *Islamic* Jurisprudence.

Kafarah Zihar

If wife is compared to some part of anyone who is *Muhrim* eternally (like mother, sister etc.) this is called *Zihar.* (for example if husband tells his wife that your back to me is as good as my mother's back). This wife remains Haram to that husband until he gives *Kafarah.* It's *Kafarah* is to free a slave, if one cannot do that then observe fast for two months continuously, if one cannot do that then he should feed two time meals to 60 miskeen (poor people). Then that woman will become halal for him.

Kafarah Ramdhan

If some one breaks his fasts of Ramdhan purposely without any genuine reason, he has to pay Kafarah in addition to observing that fast as Qadha. This kafarah is similar to kafarah Zihar, in sequence also.

Warning

Continuity in fasts for two months is a necessary condition, if even one fast breaks with genuine reason or without genuine reason, then one has also to restart observing fast from number one again. But if a women gets menstruation during this time, this excuse is acceptable, but the woman has to start fasts soon after cessation of menses. If she delays just by one day, then she has to restart from initial again. *Nifas* (perpeural haemorrhege) is not acceptable excuse, she has to restart again.

To cover one's body

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who believes in Allah and the Day of Qiyamah, he should not go in Hamaam (common bath place) without lungi (a cloth that covers from umblicus to knees).

(Tirmizi)

Hadhrat Muaawiya Bin Haida (RA) narrates that he requested Rasulullah *(Salallahu Alaihi Wasallam)* that when should they cover their body and when should they leave it as such. Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Conceal your body from everyone except your wife or londi. Then he again asked that sometimes one stays with another (i.e., it is very difficult to conceal it all the time from a person with whom one lives at one place). Rasulullah (Salallahu Alaihi Wasallam) said, " if you can conceal, do that". Then he asked that sometimes one is alone, then Rasulullah (Salallahu Alaihi Wasallam) said that time it is better to have Haya of Allah. "

(Tirmizi)

Important rules of Pardah

The reason for the statement,that do not go without lungi to Hamaam, is that in Hamaam many people go at the same time for a bath, hence Pardah is Wajib there.

The permission which has been given for remaining without *Pardah* in presence of *Londi*, it is not that *Londi* which is seen in the homes of rich people in India,because these women are free (not slave). Neither is it permissible to take bonded labour from

them nor is it permissible to have intercourse with them.

They are like stranger free women. They should be treated like servants. Their service should be with their consent (like for salary or for clothes). They are free to marry any one, and are free to leave any time. There is not control over them.

From *Hadith* it is learnt that it is not permissible to remain naked even in solitude (either by full body or by its that part, covering of which is Wajib). One should have *Haya* of Allah and Angels. The rules of Pardah are written in detail in the books of jurisprudence. Here one should understand this much that it is obligatory to cover body from umblicus to Knees for men and for women from top to toe. It is permissible for that women, who has to go in front of some *Naa-Muhrim* (due to some compulsory job), to keep uncovered her face, two hands below wrists and two feet below ankles. In this case if someone looks at this women with bad intention, he will be sinful and no blame will be on her. The rest of the body should be covered with thick clothes, better is white and simple. It is not permissible to come in front of *Naa-Muhrim* for a woman who has used Scent. Women should try their best to keep their ornaments hidden. Woman should not talk with Naa-Muhrim men with frankness and informality.

In short what is permissible within the limits of need, becomes impermissible when it exceeds the limits of need. So, Oh men and women, be very careful about these things. Remember, Allah and His Rasool *(Salallahu Alaihi Wasallam)* are very kind to you, from whatever they have forbidden you, it is all for your benefit. These days neither there is Pardah of body nor of voice, of this so many vices develop.

May Allah give us Tawfeeq.

QURBANI

Hadhrat Zaid Bin Arqam (RA) narrates that Suhaba asked Rasulullah *(Salallahu Alaihi Wasallam)*, Oh! Messenger of Allah, What is Qurbani?

He (Salallahu Alaihi Wasallam) said:

" It is sunnat of your father Ibrahim (AS)." Then they asked what do they get out of it?

Rasulullah (Salallahu Alaihi Wasallam) told them, "one virtue for every hair (of the sacrificial animal)." Then they asked what from the woolen animals, Oh Messenger of Allah?

He replied again,
" one virtue for every hair."

(Ahmad, Ibni-Majah)

Mistake of incharge of Madrasas in expenditure of the money got from selling sheep skin of Qurbani

The excellence of the Qurbani has been mentioned in many *Ahadith*. One can take sheep skin of Qurbani himself or can give to others as Sadqa or Hadya. The owner has full option but it is not permissible to use its price after selling it. If sold, then its money should be used as *Zakah*. Who has been made deputy for this job, he should do the same way.

Usually the Arabic Madrasas use the price of the sheep of *Qurbani* for any purpose, this is carelessness. It should be used as *Zakah* is used.

FUNERAL CEREMONIES

(Tajheez, Takfeen, Salat and Dafan)

Hadhrat Jabir (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Whenever anyone of you gives as Kafan (shroud) to his brother, he should give a nice one."

(Muslim)

Hadhrat Abu Huriarah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

"One who goes after the Janaazah of any muslim with the intention of thawaab and because of Iman, he returns with two Qirat of thawaab, each Qiratis equal to mountain Uhud and one who returns after Janaazah Salah before burial, he returns with one Qirat."

(Bukhari, Muslim)

N.B:-Many people show laziness in going upto the graveyard and thus lose a very great thawaab. The result of this laziness sometimes goes to this extent that after some *Janaazah* there are only four people left behind and if the graveyard is far away, they feel it shock like. Friends! this is a collective responsibility of all muslims and by this laziness all become sinful.

N.B:- The Duas of Janaazah as per *Hadith*

اللهم اغفر له وارحمه و عافه و اعف عنه و اكرم نزله ووسّع مُد خله و

اغسله باالمآء والثلج والبرد و نقه من الخطا يا كَمَا نقّيت الثوب الابيض
من الدنس و ابدله دارا خير امن داره واهلا خيرا من اهله و زوجا خيرا من
زوجه و ادخله الجنة و اعذه من عذاب القبر و من عذاب النَّار ہ ط

دیگر: اللهم اغفر لحينا و ميتنا و شاهد نا و غا ئبنا و صغيرنا و كبيرنا و
ذكرنا و انثانا اللهم من احييته منا فا حيه على الاسلام و من تو فيته منا فتو
فه على الايمان اللهم لا تحر منا اجره ولا تفتنا بعدہٗ ہ ط

دیگر: اللهم ان فلان بن فلان فی ذمّتك و حبل جوارك فقه من فتنة القبر
و عذاب النارو انت اهل الو فاء و الحق . اللهم اغفرله و ارحمه انك انت
الغفور الرحيم ہط

دیگر : اللهم انت ربّها و انت خلقتها و انت هد يتها الى الاسْلام و انت
قبضت رو حَها و انت اعلم بسر ها و علا نيتها جئنا شفعاء فاغفرله ہط

PAYMENT OF DEBTS

Hadhrat Abdullah Bin Umru Bin Al-Ass (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The death in the way of Allah (Shahadat) becomes Kafarah (compensation) for every thing other than debt."

Carelessness in Debt paying

Friends! What is greater than Shahadat, but it also cannot wave off debt, what else can wave it off. From this one can understand the severity of debt. Many people do not take care about it. There are many wrong practices which are practised in this regard.

1. To take debt unnecessarily:-

Often debt is taken for unnecessary things. Rarely debt is taken for some calamitouns condition. Often calamity stricken people do not get debts, it is usually got by rich wealthy people. What is the fun to become unnecessarily indebted, that too for wasting in marriages, construction of ivory tower buildings or in ceremonies of sorrow which are against the *Shari'ah*. In short, debt is taken for getting fame and that too is not got, by Allah's Fadhal. What is the benefit of such fame? and they are caring less for tomorrow's disgrace in Hereafter.

2. Second wrong practice is to keep one's own property, ornaments safe and to take debt from others:-

They get the debt on the interest which goes on multiplying and a day comes when they have to waste their whole property in interest. In addition to sinful , they become loosers as well.

If one has such dire need, then one should sell the extra things which are in possession. Allah Ta'ala will send again. In place of one's comforts, these ornaments etc. have no value.

3. Third wrong practice is that after taking the debt, they become carefree:-Instead they should have remained bothered about it, paying little by little after curtailing the expenditure in unnecessary items. Otherwise such people become notorious, disgraced, and are called non-payers by the people. Next time people are hesitating in dealing with them. On top of that the accountability in Akhirah remains there on their heads. Of course, the debt which has been taken under dire necessity and that person tries his best to pay and if he cannot do so, It has been stated in *Hadith* that Allah Ta'ala takes the responsibility of his debt, either He may pay it in this world or may please the lender in Aakhirah.

SIDQ-FIL-MUAAMALA
(Honesty in dealing)

Hadhrat Abu Saeed (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Honest business man will be with Ambiyaa, Siddiqeen and Sadqeen (on the day of Qiyamah)."

(Tirmizi, Dhaarmi, Dhur Mukhtaar)

It is related from Hakim Bin Hazam (RA) :

" If the buyer and seller speak the truth and will reveal merits and demerits of their goods (correctly), then there are...... blessings (barkat) for them and if they hide and speak lie, then blessings are waved off from both of them."

(Bukhari, Muslim)

Hadhrat Abdullah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Searching of Halal means of sustenance is Fardh after Fardh Ma'hood (Salah, Saum etc.)"

(Bihaqi)

Hadhrat Rafia Bin Khadij (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* was asked,

"which earning is most pure?"

Rasulullah *(Salallahu Alaihi Wasallam)* replied,

" Handicrafts and that business which is free of cheating".

(Ahmad)

Hadhrat Jabir (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" That flesh will not enter Jannat which has grown from Haraam and that flesh which has grown from Haram is worth Hell."

(Bukhari)

N.B:- From these *Ahadith* few things are learned:

1. Earning of Halal is Fardh for that person who does not have any other means of Halal sustenance.
2. Out of all two things are better, Handicrafts and Business.
3. The honesty and truth should be considered in dealings and cheating should be avoided otherwise Barkat goes.
4. One should not be narrow minded and miser in dealings, making hue and cry for a penny or getting after somebody's life for petty things.
5. The end result of Haram is Jahannum.

The Masaial of dealings should be seen in books of jurisprudence and asked from Ulema. Here we write some common things which are highly spreading these days:

1. To take or give interest. It includes bank interest as well as profit given by the post office.
2. To finalise the deal before taking the goods in actual possession.
3. To publish a book with pictures or in which false stories of any Nabi, Ahle Bait or Suhaba are written.
4. To borrow gold or silver for more or less gold or silver from a goldsmith.
5. To take some rupees this time and others at other time.

Bearing witness

Allah Ta'ala says:

> ***" Don't hide witness, one who hides witness, so heart will be sinful."***

Hadhrat Zaid Bin Khalid (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Should I not inform you about best witness. It is that person who bears witness before he is asked for it."*

(Muslim)

False witness, filing of false case and taking such cases as a lawyer

From the *Aayat* and *Hadith*, it is learnt that it is not permissible to hide the witness. On the other hand if the rights of a person are getting wasted and this person is not getting the witnesses and we are witness to this whole matter and have full information about it and that person does not know it that we know the things, then we should voluntarily go and appear as witness. We should not wait for his request for he does not know that we know this thing, how can he request? If he does not want us to be a witness even after

telling him that we can give witness, then it is not necessary to go to court and involve oneself in it. This command is for the true witness. False witness, which is common these days, is a great sin.

Kharim Bin Fatak (RA) narrates that one day they offered the *Fajar* prayer with Rasulullah *(Salallahu Alaihi Wasallam)* and Rasulullah *(Salallahu Alaihi Wasallam)* stood up after completion of *Salah* and said:

> *" False witness has been stated equal to Shirk (i.e., in Qur'an). Rasulullah (Salallahu Alaihi Wasallam) repeated it thrice and then recited the Aayat.*

فَاجْتَنِبُوا الرِّجْسَ

> ***i.e., Save yourselves from dirty things (Idols) and from false word."***

(Abu Dawood)

In this *Aayat Shirk* and false word (lies) has been mentioned together, thereby it is learnt that they have same relationship. In the same way filing of false cases and to take a false Oath are great sins.

Hadhrat Abi Zarr (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" One who stakes a claim for a right which is not in fact his, he is not from amongst us. He should make abode for himself in Hell."*

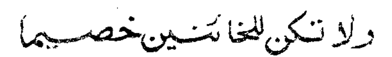
(Muslim)

Hadhrat Abu Amaamah (RA) narrates that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who cuts the due (Haq) of Muslim (this is a word binding otherwise rights of all are equal) by Oath, so indeed Allah Ta'ala will make the Hell obligatory for him and will make Jannat Haram for him. Somebody asked even if that was an ordinary thing. Rasulullah (Salallahu Alaihi Wasallam) replied even if that was just a wooden stick of people."

(Muslim)

In the same way, it is Haram to be the lawyer of a false case, Allah Ta'ala says:



CHASTITY WITH NIKAH

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Oh, group of youth, who amongst you can keep a wife (i.e., can give her sustenance and have power for inter-course), should marry for it helps one to keep one's eyes down and private parts remain safe."

(Bukhari, Muslim)

N.B:-One who does not have power or need for his Nikah , it is not necessary for him,

Fulfillment of rights of family

Rasulullah *(Salallahu Alaihi Wasallam)* said:

"Start from that person who is in your family."

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The best Dinar (money) is that which is spent on one's own family."

(Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

"It is enough for one to be sinful that he wastes those whose rights (haqooq) are obligatory on him."

(Abu Dawood)

N.B:-If a person does not have more wealth, then his family is more deserving of that wealth (whatever he has) than others. *Shari'ah* does not like that charity in which own kith and kins will be in misery and one will be giving charity to others. Of course, if one can serve all, nothing like that.

N.B:-Slaves and servants are also included in your family, Their encouragement and help is also important.

"Some one asked Rasulullah (Salallahu Alaihi Wasallam) that how many times he should forgive his servant ? Rasulullah (Salallahu Alaihi Wasallam) replied seventy times a day."

(Tirmizi)

It means that one should not get annoyed with him on every word and tease him. One who gives you so many comforts if he causes a little inconvenience, one should tolerate that and think him to be innocent.

SERVICE OF PARENTS

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" The Allah's pleasure is in the pleasure of parents and Al-

lah's non-pleasure is in the non-pleasure of parents."

(Tirmizi)

Hadhrat Ibne Masood (RA) asked Rasulullah *(Salallahu Alaihi Wasallam)*,

"Oh, Messenger of Allah, Which is the best deed ?"
Rasulullah *(Salallahu Alaihi Wasallam)* replied,
" Offering of Salah in time."
Then he asked. *"Which is the next ?"*
Rasulullah *(Salallahu Alaihi Wasallam)* said,
"Service of parents."
Then he asked. *"Which is the next?"*
Rasulullah *(Salallahu Alaihi Wasallam)* replied,
"Jihad Fi Sabeelillah."

(Bukhari, Muslim)

N.B:-There are so many *Aayaat* and *Ahadith* in this regard. These days there is much carelessness in this regard. May Allah Ta'ala give correct thinking and Towfeeq for good deeds.

TRAINING OF CHILDREN

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" One who has three daughters and he teaches them education and good manners and brings them up and is kind to them, Jannat becomes obligatory for him, indeed."

(Bukhari)

Bukhari has narrated in Aadab from Ibne Umar (RA) that as you have the rights of father so you have the rights of children as well.

N.B:-As one has natural affiliation with children, so Shari'ah has not laid so much stress on the rights of children, as the girls are usually looked down upon, so Fadeelah of their up bringing has been mentioned.

Good relations with relatives

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" That person will not enter Jannat who misbehaves with his relatives."

(Bukhari, Muslim)

Obedience to Master

" A servant who does service to his master nicely and worships Allah nicely, will get double reward."

(Bukhari)

To do justice when in service

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There are seven kinds of people whom Allah will bestow the shade of Arsh (on the day of Qiyamah), and one of them is just ruler."

(Bukhari, Muslim)

To follow the Jama'at

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" I command you of five things, of which Allah has commanded me:
1. To listen.
2. To obey.
3. To propagate Deen.

4. *To migrate (Hijrah for Deen).*
5. *To stay with Jama'at, for anybody who leaves the Jama'at just for a distance equal to one's stretched hand only, he has thrown away the necklace of Islam from his neck un less he returns back to the Jama'at."*

(Tirmizi, Nisai)

N.B:-It means that in beliefs and deeds one should follow the *Jama'at* of *Ahle-Haq*. The sign of that *Jama'at* is that they must be following Qur'an and *Sunnah*. Conformity with Qur'an and *Sunnah* is the sign of resemblance to pious group of earlier times *(Salf-Saaliheen)*. As much as there would be resemblance with *Sahabah* and *Taaba'een* so much will be conformity with Qur'an and Sunnah.

Obeying the Ruler

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" I advise you to fear Allah and listen and obey the orders (of the ruler) even if he will be a Negroid slave."

(Abu Dawood)

N.B:-If a Negroid slave cannot become Imam or Caliph as per *Shari'ah* but in *Shari'ah,* as the obedience of Imam or Caliph is obligatory, so is the obedience of the ruler *(Sultan)* obligatory as well i.e.,, one who gets power and occupation and muslims can live in peace under him. There are not same pre-requisites for becoming a Sultan as are for becoming a Imam or Caliph. Of course, *Islam* is a pre-condition, if there is agreement with *Kafir* ruler than it is obligatory to fulfill it as Allah Ta'ala says:

وَأُولِى الْاَمْرِ مِنْكُمْ. (الآية)

If there arises a need as per Shari'ah to break this agreement first inform him, as Allah says:

فَانْبِذْ اِلَيْهِمْ عَلٰى سَوَاءٍ.

Otherwise there will be a great sin in revolt as Allah says.

اِنَّ اللّٰهَ لَا يُحِبُّ الخَائِنِيْنَ.

MEDIATION FOR MUTUAL PEACE

Allah Ta'ala says:

" If two groups of muslims fight against each other, then make peace between them and then if one does the excess on the other, then fight with one who is doing the excess, till he returns towards Allah."

From this, two things are learnt viz first try to make peace between two warring groups. Secondly, if one group continues Zulm, then do not leave the oppressed alone, but help him and finish the Zulm of Zalim.

Assistance in virtuous deeds

Allah Ta'ala says:

" Assist one other in virtuous deeds and on Taqwa."

N.B:-These days if anybody stands up to do some virtuous work, then all the responsibility is left on his shoulders, thinking that it is his personal job. Nobody bothers about him. From this *Aayat* it is learnt that everybody should help him as much as possible.

Amar-Bil-Maroof and Nahi-Anil-Munkar *(Commanding virtue and prohibiting vice*

Allah Ta'ala says:

> *" Amongst you there should be one such group which must be inviting towards good, commanding good things and prohibiting from bad things and these are the people who are going to succeed."*

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Anyone of you who sees a bad thing, he should stop it by his hand and if he has no power to do so, he should forbid it by his tongue and if he can't do even that then he should consider it bad in his heart and this is the weakest state of Iman."*

(Muslim)

N.B:-From this it is learnt that commanding of good things and prohibiting of bad things as per one's power is obligatory. One who can stop it by his hand, he should do it with his hand e.g. head of the family, officer of some people etc. One who stops it with his tongue, he should do that such as a preacher or that whose advice is heard by others otherwise one should keep quite.

There is no benefit in quarrels and disturbances (i.e., if there is apprehension of disturbances and fight on your saying say something), then one should think it bad in his heart. If somebody is not considering it bad even in his heart, then only Allah can help his Iman. This much only is *Wajib* (obligatory), of course, if some-one is courageous enough and can tolerate the troubles of people, then it is the greatness indeed.

Allah Ta'ala says:

قال الله تعالى . وَاصْبِرْ عَلٰى مَا اَصَابَكَ

اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ○ط

IQAAMAT-E-HADOOD

(Establishing the Islamic laws or ordinances for punishment for certain sins)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Implementation of one Islamic ordinance (Hadh) out of Allah's Hadood is better than forty days rain in the land of Allah Ta'ala."*

(Ibne Majah)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Establish Hadood of Allah in your own people and in others and the criticism of the critics should not stop you from the Allah's ways."*

(Ibne Majah)

N.B:-Hadood are those punishments which have been decided for some sins. No kind of concession is permissible in the punishments. They are Fardh like Salah and fasts. For those (sinful) acts for which no punishment has been decided, the punishment is called *Ta'zeer*. This depends upon the choice of ruler. This can be lessened or forgiven due to some reason and that (forgiving) may be better at certain occasions as is mentioned in one *Hadith*.

Propagation of Deen

There are numerous *Ahadith* in favour of the excellence of propagation of Deen.

To pay the Amaanat

Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" There is no Iman in that person who does not have the quality of trust worthiness."*

(Ahmad)

Tabrani has quoted a *Hadith,*

> *" Be sincere in knowledge, for breach of trust (Khayanat) in knowledge is worst than 'Khayanat' in wealth, i.e., do not deceive somebody in knowledge. Do not tell him wrong thing, what you don't know, tell him that you do not know."*

To lend money

There is a *Hadith* in Ibne Majah:

> *" In giving Sadqa, the Thawaab is ten times and in lending money to someone, the Thawaab is eighteen times."*

The reason is that Sadqa is being asked without need and debt is asked by needy only.

Secondly after giving Sadqa, one becomes carefree where as after lending money , one remains inclined towards it and one gets pained particularly when one does not get it in the times of his need, that is why there is more Thawaab.

Point in the eighteen is that in Sadqa one gets ten times Thawaab i.e., for one rupee ten rupees and in lending it is doubled i.e., for one rupee two rupees, that means for each rupee one will get Thawaab equal to twenty rupees, since lender takes his rupee back, so two are deducted from twenty which remains equal to eighteen.

Entertainment of neighbours

Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" One who believes in Allah and the day of Qiyamah, should not tease his neighbour."*

(Bukhari, Muslim)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Do good to your neighbour, you will become Mumin."*

(Tirmizi)

And in one *Hadith* it is narrated:

> *" It is not Halal for a person to eat stomach full and his neighbour remains hungry."*

Husin-e-Mu'aamala (Nice dealings)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Tradesmen (taajir) will be raised on the day of Qiyamah as Faajir except those who feared Allah, practised dealings nicely and told the truth."*

(Tirmizi)

Hadhrat Abu Huriarah (RA) narrates that one person made a claim of some due on Rasulullah (Salallahu Alaihi Wasallam) and he did so rudely. The companions of Rasulullah (Salallahu Alaihi Wasallam) intended to warn him, Rasulullah (Salallahu Alaihi Wasallam) told them not to say anything to him as the one whose right is due on some-one else, he has every right to ask for his due and asked them to buy a camel for him. They told Rasulullah (Salallahu Alaihi Wasallam) that the camel available is better than his camel. Rasulullah (Salallahu Alaihi Wasallam) told them

to buy the same camel, for the best person amongst you is one who returns his due nicely.

(Bukhari, Muslim)

N.B:-Friends! you have seen the nice dealings of Rasulullah *(Salallahu Alaihi Wasallam)*. If anybody asks you his due, you lose your temper. Alas! we are the people who get bad name to our saintly people.

To spend in the right way (Infaaq fil haq)

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Allah Ta'ala has disliked for you the wasting of money."
And Allah Ta'ala said:

وَلَا تُبَذِّرْ تَبْذِيرًا.

" Don't waste money".

Honouring of Halal income

One should honour Halal income, it should not be wasted. By having money in one's possession, one remains satisfied, otherwise one remains disturbed if his income is not satisfactory.

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There will come one time to people when nothing will be useful to them except Deenar and Dirham."

(Ahmad)

That means one who will have wealth, he will keep himself away from Haram earning, greed, jealousy, selling of Deen, begging and disgrace, going to the doors of rich and flattering them and from ruining one's Ilm Deen and Deen at the hands of cruel people by means of his wealth. Therefore, one should spend while

holding hand back (i.e., cautiously). One should not spend in useless things even if they are permissible (*Mabah)*. To spend in the things which are against *Shari'ah* is clearly Haram. It needs no mentioning. One should try to save something from his income, so that it can be of some use to him in the hour of need, old age and drought etc. There is no sin in it, on the contrary if intention is good, there is Thawaab in it.

Answering of Salam and Sneezing

Shaikhain have narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

" There are five rights of a muslim on the other muslims, viz, (two of them):

i) To answer Salam.
ii) To answer one who sneezes.

N.B:-In Qur'an Allah says that if someone says Salam to you, return it in a better way or in similar words. From this it is learnt that in answering of Salam, shaking of head or raising of hand is not enough. The words of Salam are اَلسَّلَامُ عَلَيْكُمْ. To say *Aadaab, Bandagi* etc. is Bida'at.If some body considers to say proper words of Salam very bad, then he may say Salamat, Taslemaat or Tasleem.

Answering of sneezing means that if one who sneezes says Al-Humdulillah, then other muslim should say *"Yarhamkallah."*

Not to tease anyone

Rasulullah *(Salallahu Alaihi Wasallam)* said:

" Inconvenience (trouble) should be caused neither from one side nor from other side."

(Dar-u-Qutni)

And Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" Muslim is that person from whose tongue and hand people are safe."*
>
> **(Bukhari)**

N.B:-In the second *Hadith* harming muslims and from first *Hadith* harming of all people is prohibited, though that may be harm by tongue only e.g., to abuse someone, backbiting or complaining against someone, beating by hand or oppression etc.

Refraining from fun and useless pastime

Hadhrat Uqba bin Aamir narrated that Rasulullah *(Salallahu Alaihi Wasallam)* said:

> *" All things of fun and play are useless except:*
> 1. *Throwing of arrow from the bow.*
> 2. *Taming or training of horse (for obedient performance).*
> 3. *Playing with one's own wife.*
>
> *All these three kinds of play are useful.*
>
> **(Tirmizi)**

N.B:-Mostly recreational things waste precious time and are useless but these three things or those which resemble them have some benefit, so they don't matter. From this one can understand the state of chess, card playing, dice and other thousands of useless pastimes but on the other hand if one looks at their condemned signs, one can only label them as "Baatil". The benefits which are being described for these, are not more than a memorandum.

To remove a stone from road

In one *Hadith*, it is narrated that one person was walking along a path and was removing the thorny branches lying on the road with the intention that these may not harm anybody. Allah Ta'ala forgave him for the same.

In the *Hadith* of *Shaikhayn*, this act has been labeled as the lowest grade of Iman. And by the grace of Allah, on this ended all the branches of Iman.

